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CAN THE CHURCH USE PASTORAL CARE AS A METHOD TO ADDRESS VICTIMS OF POLITICAL VIOLENCE IN ZIMBABWE?

BY

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DECLARATION

I ***Tinashe Chemvumi***, declare that this thesis on;

CAN THE CHURCH USE PASTORAL CARE AS A METHOD TO ADDRESS VICTIMS PF POLITIVAL VIOLENCE IN ZIMBABWE?

is my own work and that all sources that I have used on quoted have been indicated and duly acknowledged by means of complete references.

Signed: ……. Date: ……..

Rev Tinashe Chemvumi

Supervisor: …… Date: ……..

Professor Maake JS Masango

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This has taken me this far as the process was not as smooth as anticipated. The rest of the year 2010 no work was done due to an unfortunate marriage breakdown followed by laborious church procedures. I thank God for the completion of this thesis, and also my son Tinodaishe Artwell Chemvumi for his prayers and being a good boy. I also would like thank friends locally, regionally, and abroad for their prayers and encouragement.

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Dedication: This degree will be dedicated to all political violence victims that have now become survivors. Aluta Continua!!! Abasha Violence!!! Pamberi Nerunyararo!!!

Definition of Terms.

Church - refers to the body of Christ not just a single denomination.

Pastor/Clergy - refers to a person male/or female who has been set apart to do ministerial work.

Harmonized Elections - this refers to the combined election, that is Presidential, Parliamentary and Local Government elections.

Abbreviations

Zanu Pf -	Zimbabwe African National Union, Patriotic Front
MDC -	Movement for Democratic Change
POSA	Public Order and Security Act
AIPPA -	Access to Information Protection of Privacy Act
ZCC –	Zimbabwe Council of Churches
ZCBC -	Zimbabwe Catholic Bishops Conference
OT -	Old Testament
NT -	New Testament
EDCESA -	Ecumenical Documentation and Information Centre for Eastern and Southern Africa
HOCD –	Heads of Christian Denomination
EFZ –	Evangelical Fellowship of Zimbabwe
NVC -	Non Violent Communication
IMF -	International Monetary Fund
GNU -	Government of National Unity
Cde -	Comrade
SACC -	South African Council of Churches
PTSD -	Post Traumatic Stress Disorder
ESAP -	Economic Structural Adjustment Program
UCCZ -	United Congregational Church in Zimbabwe
UN -	United Nations
ZNPC -	Zimbabwe National Pastors Conference
ZCTU -	Zimbabwe Congress of Trade Union
ZIP -	Zimbabwe Independent Party
ZUD -	Zimbabwe Union of Democrats
ZUM -	Zimbabwe Unity Movement

Abstract.

The principal of this thesis is to show how the Church can use the shepherding model of pastoral care as a method to address victims of the 2008 political violence in Zimbabwe. The model is biblically sound and is quite challenging to an African Christian practicing pastoral care. The Palestinian shepherds when herding the flock they are in front while in Africa, Zimbabwe in particular, we herd from behind. The Palestinian model is important for the Church to emulate. Could the African – Zimbabwean model be the one that the Churches in Zimbabwe have employed? The Church has been reacting when things are happening. The church has not been helpful by prophetically confronting the evil of political violence.

The shepherding model of pastoral care calls the church take a risk, trusting God for providence. The church can not afford to be silent when people are being traumatized by political violence. Remaining silent will be regarded as siding with the evil that traumatize people. It is the church that can only be a vehicle of hope, healing and reconciliation.

The three stories shared in chapter four is a clear testimony that the church has a lot to do in terms of creating safe environment, rehabilitation and even integrations.

CHAPTER ONE

1.0 INTRODUCTION.

Zakaria Chimombe (60)(not real name)from Nyanyadzi was held under house arrest for three days, and was beaten and tortured. He was so traumatized after his ordeal that he was incoherent. He needs extensive physiotherapy. He was beaten all over, but his leg was the worst of all. He also had a very large bruise on his head. His crime was that , he voted for a wrong political party during the 2008 Harmonized Elections. (Washington Post, 17 May 2008).

Violence and abuse stories have become common experience in Zimbabwe. The print and electronic media has been carrying these and many other related stories. The level of politically motivated violence reached a level and intensity not ever witnessed in Zimbabwe in 20 years.

After the 2008 Zimbabwe Election which were dubbed "The 2008 Harmonized Elections" (Harmonized referring to: Presidential, Parliamentary and Local Government election) a spate of violence was unleashed under an operation that was code named "Operation *Makavhotera papi*" - ***Who did you vote*** (www.kubatana.net). The operation targeted mainly the opposition supporters and also ruling party supporters who were suspected of having voted for the opposition in protest. In a related issue, the Times on the 11th April 2008 carried this issue; ***"It was midnight on Sunday and Sylvia was fast asleep when the white pick-up truck pulled up outside her house. Barging their way in, ten men dragged her, her sister and aunt from their beds and into the back of the vehicle. "Your man did not win this election," one shouted at her. "Next time you must get it right or you will die." Sylvia, a youth volunteer for the opposition Movement for Democratic Change (MDC), noticed that there were no number plates on the vehicle - typical of those used by the Central Intelligence Office, President Mugabe's secret police. As they bounced along the road, the men set about tying the women's wrists and ankles. The truck stopped outside town and the women were pulled out on to the street and their bound hands tied to the tow bar. Then the truck sped off again, dragging the women behind them, their flesh scraping on the tarmac. Sylvia remembers only the searing pain in her shoulder and breast before she passed out. "This is a war," she***

heard them shouting. "We will keep fighting until we win." She was dumped on a roadside and it was three days before she received hospital treatment for her wounds, which had become infected".

Can the Church then do Pastoral Care to such victims like Sylvia? Sylvia's story adds to the stories emerging from the terrorized and traumatized Zimbabwean countryside, where joy at the opposition election victory has turned to fear and violence.
In a joint press statement the Churches through the Heads of Christian Denomination (HOCD there after) called the ruling and the opposition party to "stop the beatings and the violence" (HOCD. April, 2008) In another press statement on the 2008 Harmonized Elections, the Zimbabwe Council of Churches (ZCC) called upon; "all political parties to respect the sanctity of human life and dignity and stop forthwith callous and wantom destruction of property" (ZCC. April, 2008). This confirms the evidence of the presence of politically motivated violence. Further, the political leadership was called upon to "Stop fanning violence as they seek political office" (ZCC 2008).

Politically motivated violence has a history in Zimbabwe, and has been justified in various ways.
The widespread use of torture is not a new development in Zimbabwe.
It dates to the 1970s war for liberation from the white-controlled government of
Ian Smith and has been prevalent during various upheavals since then. Epidemiological studies taken in the mid-1970s found that about 10 percent of Zimbabweans over 30 years had been tortured during the so-called Smith War (UN Institute of peace, Special report, Aug 2002).
Torture was also prevalent during the so-called Gukurahundi period of the 1980s, during which the North Korea–trained Five Brigade army slaughtered about 20,000 people in Matabeleland. Amani Trust (now banned) found that 50 percent of the adult residents of Matabeleland were tortured during that period.
Amani Trust documented torture during 1998 food riots in the capital, Harare, during which the government dispatched police and army units to quell the violence. "Massive amounts" of torture occurred—both in the streets and in detention settings.

Torture has been rampant since 1999 and has been used primarily against members and suspected members of the main political party opposing the ruling party.
Commercial farm workers, journalists, and others have also fallen prey. Indeed, it has become an unbroken cycle, used by the regime to control populations and suppress opposition to Mugabe and to democratization (United States Peace Institute; Special report 1992, August 2002).

Politically motivated violence has been employed as a reaction and a means to regain control purportedly lost during the 2002, and 2008 Elections. The researcher wants to point out that the question of violence is also a subjective issue. The government has on several occasions denied the presence of political violence and has only accepted its existence when it's being blamed on the opposition, while on the other hand the opposition believes they are always on the receiving end. The violence that has traumatized Zimbabwean has only been acceptable within the eyes of the government when it's being used to maintain order hence violence has been justified as a tool of maintaining Law and Order. Under this notion violence become illegal and bad when the victims invoke it to challenge the perpetrators of violence. (Gustavo Gutierrez,1973. :109). Trauma has become part and parcel of the daily life of Zimbabweans.

1.1 Effects to the Church.

Political repression normally generate psychological trauma in which the networks of social relations and institutions that form the basis of the civil society are shattered. Profound distrust develops within formally harmonious communities, animosity and woriness develop towards social institutions whose original mission was to protect the social well being has been corrupted, and violence is legitimized as an approach to solving social conflicts. (Buitrago Cuellar, 2004; Malin Baro, 1989).

The Church has a history of being aligned as the left wing by those in power. During the colonial era, under the Smith regime, some churches were bombed, some ministers/pastors and priests being executed. Their crime was being accused of being sympathetic to the guerillas who are now the ruling party army. The President, Cde. Robert Mugabe, on the 1980 pre-election press conferences, thanked the Churches for standing in support of the liberation of the

Zimbabwean people (ZBC Documentary March 2008). In his speech he acknowledged the support he got from the Churches and reiterated that the Church suffered suspicion for a worth cause. Contrary, when the church stands to give a position on prevailing state of affairs, the ruling party headed by the President Mugabe accuses the church of being sympathetic to the opposition, and at times vise versa. This therefore is a pathology that needs to be remedied.

The Church has managed to publish some statements on the state of affairs in Zimbabwe. On paper the church seemed concerned, but fails to take a practical position regarding the violence and trauma caused by the government. As Gustavo Gutierrez puts it, the researcher holds the same view when he says; "when a system ceases to promote the common good and favors special interest, the church must not only denounce injustice but also break with the evil system" (Gustavo, 1973 : 115). With the political polarization, the church needs to solidly position itself, keeping a critical distance from the party politics. This allows the Church to assume a prophetic role and be able to carry out its forgotten role and mandate. This critical distance frees the church from compromising commitments and makes it more able to speak out, and also to be a community of grace and healing.

1.2 Problem Statement.

The researcher takes a risk handling this research of politically motivated violence and trauma in order to make a contribution to the field of Pastoral care. The researcher does this research to explore a methodology for pastoral Care givers in a highly politically polarized society. The church has got to find a way to pastorally enter into the conflict situation to heal help seekers. As the researcher engages this topic one questions whether the church lost her vision? Does the Church need to be reminded of her role and mandate? How can the Church reduce the risk of not being marked to be sympathetic to any political party? Can the Church be able to use pastoral care to heal those that have been traumatized by political violence? Really, the researcher and the reader might be wondering and questioning whether there has been something wrong with the Church.

These questions will help the researcher deal with the question; how can the Church (Clergy) use Pastoral Care to care to the victims of political violence?

1.3 Aim of the research.

The aim of this research is to come up with a clear methodology of equipping the researcher and other pastors (the term pastor includes all the Clergy) to care for the victims/ survivor who have been traumatized by political violence. The research will go against the general assumption that when a person have been beaten or tortured, medical attention is the only basic need. However, it is the aim of this research to come up with a methodology to equip pastoral Care givers to cure the souls of the victim/survivor – people who have been traumatized by the ruling party.

1.4 Research Gap.

There have been some work done on similar research to a Zimbabwean context but nothing has been researched on the trauma caused by political violence. Some studies concentrated on liberation movement and no study has been embarked on trauma caused by the so called liberation movement in Zimbabwe.

1.5 Methodology of the Research Study

The theory and model of this research shall be based on Gerkin's pastoral shepherding model of the caring of souls. Gerkin uses the Good shepherd motif from the Old testament, exposing how "the Lord God is depicted as the good shepherd who leads the people in paths of righteousness, restores the souls of the people, walks with the people among their enemies, and even into the valley of the shadow of death" (Gerkin, 1997: 27)

It is Gerkin's concept of caring that I would like to explore and analyze to show how this can be the pastoral care and counseling alternative for caring for the traumatized people. The model also allows the care giver to journey with the victim in their pain and suffering. This is why Gerkin had this to say; "This is what they meant by the care and cure of souls – the pastor as a physician of the soul. The experience conveyed to me in a profoundly moving way the depth and richness, the pain and difficulty, and the privilege of this ministry. It is a heritage those who pastor need to cherish and to hone with humility" (Gerkin, 1997: 84). This quotation however, opens up a window for the researcher to explore.

The researcher will use three stories of traumatic instances that need the Shepherding model, in the third chapter.

The researcher's intention is to expose how the model of Shepherding can be used to help heal the victim/survivors who have been traumatized by the politically motivated violence. To argument, Gerkin's model of Shepherding and Marshal Rosenberg's Non Violent Communication Model shall be used selectively and appropriately.

A definite research method; qualitative method that is descriptive and narrative shall be employed. The Qualitative method studies the victim's perspective – beliefs, thoughts, feelings, ideals and actions in a natural situation (McMillan & Schumacher, 1993 : 379).

The researcher shall also explore some the various pastoral letters (ZCC, ZCBC and EFZ) other ecumenical documents (WCC and SACC) that specifically address the same phenomenon in Zimbabwe. The purpose of this shall be to evaluate the responsiveness and explore the practical care or intervention by the churches as opposed to just making statements.

1.6 Conclusion

This research as the researcher has already indicated, aims a providing a spiritual pastoral approach that provides healing to those traumatized by politically motivated violence especially those seeking cure. The research will also clearly define or provide a pastoral approach that allows pastors (Clergy) to enter into conflict without being emotional but remain pastoral. This will help pastors to remain credible and not be labeled as aligned to any political party.

CHAPTER TWO

METHODOLOGY

2.1 Introduction

This chapter deals with the methodology of the research study. The researcher will expound on its meaning and how it's going to be applied as a method of bringing wholeness to the victims\survivor of political violence in Zimbabwe. The bible and literature review shall be used as well. The researchers will use stories of victim/survivors and interact with the stories.

2.2 The Shepherding Model

Gerkin in his book, *An Introduction to Pastoral care* proposes shepherding in the contemporary pastoral care giving as the best therapeutic approach. He explored the Old Testament functions of the priests, prophets and the wise guide. In speaking of the Old Testament biblical structures of leaderships, he says;

"The Priests are the hereditary class that had particular responsibility for worship and ceremonial life, the prophets are those who spoke for Yahweh in relation to moral issues, sometimes rebuilding the community and its stated political leaders, and the wise man/woman, and those who offered counseling of all sorts concerning issues of good life and personal conflict" [Gerkin 1997:23]. As a point of departure from the past, Gerkin regards a modern pastor as having tripartite functions. By tripartite Gerkin referred to the three Old Testament priestly, prophetic and the wise guide being now the function of one individual than having three persons functioning separately.

In these tripartite functions, the pastor has to provide liturgical celebrations and a role priest in the Old Testament (OT) used to play. The pastor also function as a Prophet, God`s mouth piece, helping people in their day to day life. Prophets in the Old Testament were confronters of the people who deviated from the will of Yahweh. It is the prophetic role of the pastor that I shall highlight and the priestly role of a pastor as well. Just as in the Old Testament function of a prophet, a pastor as shepherd needs to confront and challenge the moral fabric of a society. Where people are being beaten, tortured and

killing each other, just as a shepherd lays down his/her life for the sheep[John 10:15],the pastor should stand for peace and justice. The functions of a pastor as a prophet shall be applied in relation to the shepherding model.

As captured in Psalms 23,the Lord has been presented as a good shepherd who leads his people into the path of righteousness ,restores the souls of the people, and walks with the people among their enemies, even into the valley of the shadow of death[Gerkin 1997;27]. In the quotation, the shepherd according the researcher has two specific functions, that is a "Priestly" and Prophetic. The Priestly, role is defined as a leading of people into righteousness and restoration of human worthiness through worship and sacraments. As people are hurting, tortured, intimidated, the Priestly role of a Pastor becomes vital. Being evidently present, walking with the victim at the time of need in valuable. The pastor has got to position himself/herself where the sheep can experience or feel his/her presence, which is being visibly placed. As one walks, obstacles and challenges arise, where the prophetic role of the Pastor is required and is essential.

As Gerkin emerges from the culture where Pastoral care has been interpreted as a branch of individualistic psychotherapy, he has been very inclusive. Gerkin's approach covers everybody as he clearly shows that authentic care emerges from the lively interaction of four components; care for the individual and family, care for the tradition of faith, grounded in scripture, care for and for a Christian community, and care for the cultural context in which the Pastor, the church and the individual seeking care are all set [Gerkin 1997:35]. It is therefore, important to take note of these four components, and their interaction with the stories that will be analyzed in Chapter four. The relationship between culture especially the African culture and Christianity need to be explored a bit when a victim avails himself/herself for help. One comes up with a set of cultural beliefs or superstitions' that if not understood the helping process turns to be difficult. The researcher, in chapter four shall share the story of Emmanuel Makura a Zanu PF militia who was forced to beat up his own mother accused for voting for a wrong party during the March 2008 elections. To administer the beating he had to take off her clothes to beat her back naked. In African culture it a taboo to beat up ones own mother and worse to see her naked. The bible also teaches people to honor their parents (cf Exodus 20:12). Therefore, Gerkin is absolutely right when he talks of care for the Christian community

and care for the cultural context of the Pastor, context of the victim. Cultural taboos shall be explored in chapter four, where the stories of victims who have been traumatized by political violence will be shared.

The New Testament (NT) depiction of Jesus Christ as a good shepherd who knows his sheep and known by his sheep [John 10:14], has painted a meaningful, normative portrait of the Pastor of Gods` people reflecting on the actions and words of Jesus as he related to people at all levels of social life. The description gives in the model sine qua non for pastoral leadership with those immediately within our care and those we meet along the way [Gerkin 1997:80].

What Gerkin said is helpful to this research process and the researcher especially to the fact that it alludes that the Pastor should be a known figure within a community. The pastor being a person who relate to people in all level of social life, raises himself to a level where the society and communities will accept his or her role. A pastor should not allow the political polarization to affect his/her work. The Zimbabwean politics has left the church and its leadership divided. The church leadership got divided by wanting to apply their own political biases as well as listening and being conscious about the general membership's political views and affiliations. In the height of political violence, amidst divisions and accusations, in a greatly polarized society, the pastor, without taking any side should step in to offer care regardless of who the victim is, but should walk with the people in the midst of their enemies. That is why Taylor had this to says "the office of leader or shepherd is clearly a very onerous and responsible vocation, requiring unwearyingly vigilance and readiness for sacrifice" [Taylor 1983:10]. The last part of this quotation requires some emphasis that is "readiness for sacrifice". Just as the Palestinian shepherd will go ahead of the sheep being the ones to meet the will beasts and confront them, which is the same sacrifice that a pastor caring in violence manifested area.

2.3 **Biblical support of shepherding**

Within the biblical tradition, the shepherding motiff was a widely used as an analogy in reference to the functions of the king during the monarchial era. This Kings was viewed as a Shepherd, with all the expectations of looking after and protecting the people. The

King was expected to safeguard the cultural and the sovereignty of the kingdom. Although the motiff was never used as an institutionalized role but the analogy was supposed to be much more meaningful to the people. One wonders if the Zimbabwean populace would ever regard their political leaders as the shepherds. They could be, as Jesus depicted Himself as a Good Shepherd, and said there are also other shepherds but who come to steal and not to give life (John 10). The protective and caring role that is supposed to be comforting, sustaining, reconciling and a vehicle of healing is very much absent.

The shepherding motif was used in the religion cycles as a metaphor depicting the care of Yahweh for the Yahweh`s people, as been sighted by Gerkin [1997:27].

Within the Palestinian context, shepherding had its own challenges, such as depending on the season, where the shepherding would look for good pastures for the flock, and a suitable resting place with water available to quench the thirst. This also demanded and forced the shepherds to be like nomads. The shepherd was also faced with danger, robbers may pounce and wild beast may attack, as within the description of David in Psalm 23. The Shepherd was required to be with the flock at all times, ensuring tight security for the flock.

Within the Gospel of John, we are told who the good shepherd is as Jesus said “I am the good shepherd who is willing to die for the sheep” (John 10:11). This indicate that the qualification of a shepherd as that of self sacrificial, and with a deep regard for the flock. It also brings in a special distinction from other shepherds. We need to remember that in giving such a defined distinction there are bad shepherds. A bad shepherd would do the exact opposite to what Jesus would do. A bad shepherd has no care for the sheep but cares for his/her own needs (John 10:13).

As we can interrogate this further the chief purpose of shepherding is to care for the sheep not what one would get as compensation. The security of the shepherd is not primary but secondary. Jesus says that; He laid down his life so that he may take it again (John 10:17). This is very meaningful to pastors as they assume this role. Only in God can we get life.

Bad shepherds flee when he/she sees a wolf. Jesus qualifying himself as the Good Shepherd brings to mind that there could have been the bad ones. As Christ’s followers

we take up from him as good shepherds not the bad ones. Taylor helps us to focus on the responsibilities of the shepherd. He gives a detailed description of the responsibilities of a shepherd or herdsmen;

1. S/he guides the flock to good pastures and safe resting places (Isaiah 40.11).
2. S/he feeds the sheep and provides for all their needs, seeing that they have water to drink and keeping the sheepfold in good repair (Psalms 23).
3. S/he guards the flock and protects them from wild animals, or thieves, or other danger, even when this involves danger to him/herself (1 Sam 17.34).
4. S/he searches for any sheep that strays or gets lost, until he finds it, even if this means going into difficult and dangerous places, however dark the night or bad the weather (cf: Matt 18.12).
5. S/he knows and names each sheep individually, so that they too know his voice and follow when he calls (John 10.1-4).
6. S/he carefully tends any sheep that are sick or weakly, and takes especial care of the nursing ewes and young lamps (Gen 33.13) [Taylor. 1983; 9].

However, the work of the shepherd requires an attitude of a deep personal interest in to the welfare of the flock.

A Pastoral care giver is a representative of God that is a medium through which God serves his people. The care giver`s presence and identification with those traumatized with political violence signifies God`s love and presence with and within the lives of the victims. God`s love and presence does not segregate or exclude as he is the one who allows the rain to fall on the righteous and the heathen`s fields, hence a care giver should be above party political politics, taking care of the traumatized souls irrespective of the victim`s political allegiance. A good shepherd leads guides, nurtures, heads, and restores the sheep that goes astray. Even the sheep that goes astray he/she protects them. Ezekiel beautifully expresses the point home when he say in his prophetic oracles;

“I shall rescue them wherever they have been scattered during the mist and darkness. I shall bring them out of the countries where they are: I shall gather them together from foreign countries and bring them back to our land “[Ezekiel 34:12-13]. Marshal Rosenberg, in his theory of non violence communication, in his first NVC component emphasizes observation and listening to the victims without judgment or prejudice to the

victims' conditions or political affiliation [Rosenberg. 2003]. The pastor should have the contentment by being God`s medium. David expressed this position when he says; "The Lord is my shepherd. I lack nothing" {Ps 23:1}. He showed contentment with being his shepherd. With God we lack nothing. Jesus used the shepherd image to give full meaning of the manifestation of God`s love and concern for his own people especially those who go astray. Good examples have been positively outlined as in the parable of the lost sheep and the condemnation of Jesus by the Pharisees' and scribes that he ate with sinners [cf: Luke15:3]. Luke further shows the great love and concern that through Jesus has as a good and Great shepherd when he exposed and used the loving action of the despised Samaritan[Luke 10:30-37].

Despite the political polarization of the Zimbabwe society, the pastor as a representative of God and taking from Christ as a good disciple should learn and imitate Christ as he declared, and claimed that unlike a hireling, Jesus showed and proved his willingness to die for the sheep[John10:12]The image of sacrifice and leadership is used in the book of Revelation to describe the triumph of the Christian martyrs who have been led to safety by Christ as both the sacrificed lamp and shepherd [Rev 7:17]. Within the context of Christ's shepherding is the understanding that a good shepherd leads than drives the sheep. This is why it is vital to have pastors properly be prepared and trained to take such a courageous and challenging priestly and prophetic responsibility of caring for the traumatized people.

2.4 **Non Violent Communication (NVC) components**

NVC is about inculcating positive attitudes to replace the negative attitudes that dominate the caregiver in offering care to a help seeker. At times caregiver are conditioned by their situations that maybe lead them to be selfish, asking questions like; "What's in there for me? If I help and I may be targeted by the perpetrators of violence. As the shepherding model emphasizes the needs of the sheep, The NVC's primary focus is identifying and observing the needs of the other.

However, these and many more examples that depicts this negative selfish attitude are not conducive to building a homogeneous family, community, society and not even the

nation. The whole idea of NVC is to allow the positive within the victim to emerge and be dominated by love respect, understanding, appreciation, compassion and concern for others (Rosenberg 2003).

NVC is founded on a language and communication skills that strengthen the victims ability to remain human, even under very traumatic condition. NVC allows the caregiver to observe the behavior and experiences of the victim and let that speak without judgment or building any perceptions about the condition of the victim. As the pastor who in this instance is the caregiver, journey with the victim/survivor, the pastor need to listen carefully as to who the victim expresses his/ her feelings. The expressed feelings help the caregiver to ascertain the degree of trauma. This therefore allows the care giver to assess the needs of the victim that would have been violated, which helps in creating an opinion regarding the emotional, spiritual and the psychological well being of the victim.

2.5 The church

Within the biblical traditions we have leant of the cities of refuge where people having committed violent crimes would seek refuge [Numbers 35. 9-34]. When people look at the church they consider church as one of the best community that provides care. People look up to the church for comfort and consolation when something traumatic happen to them.[Fairchild 1980]. In a quite number of research done shows that people call upon the pastors for help in times of crisis [Weave 1995; Smith 2000]. Pastors are often in a long term relationship with individuals and their families, giving them ongoing contact by which the pastor can observe and evaluate behavior change that assist in helping the victim. It should not be overemphasized, that pastors as God`s medium occupies a unique position of trust [In which they can help victim] and always remain available and visible leaders who can communicate prophetically with a language of faith and hope in communities.

2.6 African Shepherding

Within the researchers' cultural understanding of a shepherd or a herd boy-"*Mufudzi"* in shona, a shepherd may not necessarily be the owner of the herd but in most cases a servant or children within the family. These servants or children are not the right owners

of the sheep or herd but takes personal responsibility and assume ownership of the sheep or herd. In herding or shepherding when one sheep or herd has gone astray or in missing you can hear them say "have you seen my sheep/goat or cow?" A Shepherd –"Mufudzi" is a person who takes deep personal interest and concern over the flock or herd. In most cases they do not come home without finding the animal no matter its dark, raining or whatever the weather condition is like.

Shepherding has its joys and sorrows. A good shepherd or herdsmen take pride with his work when the animals multiply as he/she gets a compliment from the owner. When the sheep /cow or a goat is slaughtered there are certain potions for the shepherd and are given by the owner. In this instance, God as the maker and creator rewards his servants who labor faithfully in caring for his flock especially when it's hurting. The failure for the flock to multiply, getting disease, in a serious blame to the shepherd or the herdsmen. Bad things to the flock are blamed on the herdsman, just as pastor in congregations not being productive are blamed for not leading their flock to green pastures, and for failing to journey with the flock in good or bad times. When there is plenty associated with long service, a herdsmen is rewarded and can be given a beast. In this way just as in the biblical tradition .one can chose being a good or a bad shepherd/herdsman/Mufudzi.

2.7 Data Collection and Analysis

As stated in the first chapter qualitative research method shall be employed. This research method allows the researcher to analyze the victim stories, feelings and behavior in order to ascertain the level of trauma. In carrying out the stories pseudo names of the victims and places shall be used in order to protect the social well being of the victims who for the purpose of this research are considered as co-researchers to give them more identity. These people voluntarily requested to willingly share their painful stories of which it is the major contribution to the research.

2.8 Conclusion

The prophetic and the priestly role of the pastor are very key in addressing the traumatized victims/survivors' of political violence. The church has got to play a very visible priestly and prophetic role. As violence creates victims, the church should not

only provide the ambulance ministry, which is caring for the traumatized victims only. The church should address and confront the perpetrator. The presence of the pastor during traumatic situations in the life of an individuals and communities makes real the presence of Christ in people's lives. This however makes the church become the very body of Christ. Just as the shepherd sacrifice his/her life for the sheep, so the church has got to be prepared to be Christ like.

The full meaning of violence and trauma that will be explored in the next chapter will qualify why the church need pastoral care as a vehicle to address victims of political violence in Zimbabwe.

CHAPTER THREE

Violence and Trauma

3.1 Introduction

The focus of this chapter is on Violence and Trauma. The meaning of Violence and Trauma shall be defined. The purpose of this process is to understand violence and trauma within a context of the research. These definitions will help shape the scope and depth of this research. The definitions will also help the reader in order to understand how violence causes trauma and for this instance the focus shall be on the trauma caused by Political violence. The definition provided give the reader the impression that may be limiting in terms of the meaning of violence. The definitions used below are heavily context depended in line with the research. This chapter shall also deal with the background of political violence and the traumatic impact of political violence in Zimbabwe.

3.2 Violence and its meaning.

In defining, "Violence", Websters' Third International dictionary defines violence as "an exertion of any physical force so as to injure or abuse a person" (Zimmermann 1983;6). The definition could be helpful and show the end result, but does not elaborate further. One may end up assuming in order to qualify whether the "injure" or "abuse" is physical, spiritual or psychological. There is need to analyze the words; "Injure" and "Abuse". The word *injure* does not only represent the physical injury but also emotional or psychological damage**.** For the purpose of this research I perceive the word "injure to refer to, causing distress to a person or committing an injustice or offense against another person. These will take care of physical, emotional, spiritual injury that causes traumatic effects on a person.

So interesting is to explore the word abuse. Abuse may be defined as a way of acting, silence, avoiding (also not answering a question), frowning, smirking, stink-eye, thwarting, insulting, putting down, invalidating, frightening, shocking, spanking, slapping, hitting, punching, or kicking(cf Zimmermann 1993). The Oxford English dictionary adds a slightly important distinction, denoting violence as "the exercise of

physical force so as to inflict injury on, cause damage to, persons or property". This definition however shows us that the exercise of the physical force and its motive as being to injure or cause a damage. Hence end result of violence is clearly defined as injuring or damaging a person either physically, spiritually or psychologically.

Earl provides a more helpful definition associating violence and making a connection to a group or organizations, which is helpful to the context of the research purporting that political violence in Zimbabwe was very much an organized and partisan act. Earl defines violence as "the use of physical force by an individual, group or organization resulting in injury or abuse to others" (Earl 2004; 307). This qualifies the violent episodes that the people of Zimbabwe witnessed in 2008. The violence was unleashed to certain individuals and group by one political party.

John Keane in his book, *"Reflections on Violence"*, says violence is understood as any uninvited but intentional or half intentional act of physically violating the body of a person who previously had lived in peace (Keane 1996:5). This definition by Keane is very helpful as we analyze violence causes trauma. It mentions of the victim background as having been living in peace, and that the victim did not expect the violation. The violation may come as a surprise rendering the victim helpless and defenseless.

From the definitions above, and other definitions on violence that can be drawn up, the researcher has been careful and being fully cognizant that definitions are also context dependant. The context of this research is on political violence. In Law, criminology, police, military and other clinical analysis, violence may be defined and understood differently. To properly qualify the subjective usage of the term violence, it maybe helpful to cite that the violence is at most time prefixed with a word defining the context. An example is where the term violence is prefixed by contextual terms like; Domestic violence, political violence, religious violence and etc. The focus of violence is always different field to field.

3.3 Violence and its Different Domains

Violence is a common method used to achieving particular ends. According to Moser and Clark, violence takes place in different domains: the *public domain* usually recognized it as political and social conflicts, and the *private domain* or domestic violence that exclusively deals with family and interpersonal conflicts (Moser and Clark, 2001: 36). They categorize violence in three different levels: economic, social and political. These levels are intertwined and converge toward the same purpose: the achievement of economic, social and/or political power. Economic violence is conceptualized as "street crime, carjacking, robbery/theft, drug trafficking, kidnapping, and assaults" (Moser and Clark, 2001: 36). Social violence represents disturbances at a more interpersonal level such as domestic violence. Yolanda Gampel demonstrated how social violence affects the co-existing psychic spaces which relate a person to the outer world. Victims of extreme social violence often have difficulties relating to family members and to the community at large because they cannot come to terms with their suffering (Orozgo, 2000:43).

The political level portrays a more collective sphere manifested in guerrilla conflict, paramilitary conflict, political assassinations, armed conflict between political parties, rape and sexual abuse as political act and forced pregnancy/sterilization (Moser and Clark, 2001: 36).

These three levels of violence are important to note as they usually interact simultaneously, especially in developing countries like Zimbabwe where economic and social violence are triggered by the extreme conditions of corruption and oppression in which the people are forced to live due to the unequal distribution of wealth and material goods. These circumstances give rise to the emergence of organized groups revolting to and looking to achieve political power.

However as demonstrated by the definitions the scope and application of the term – Violence has been broadened and that the meaning of the same word has been heavily context dependent, the researcher will now look at violence from within the context of political violence.

3.4 Political Violence

The context of defining violence in this research is the political arena. Political violence is a phenomenon that, in the past centuries, has been growing in alarming proportions across the world. This research will provide a national (Zimbabwean) synopsis of the causes and motivations behind the emergence of political violence. Some studies that have been researched have indicated that; It is however, not obvious or automatic that there is a clear relationship between violence and political violence. Violence can be seen within the context of domestic, public, media, civil and so on, but the focus here is on political violence as been previously stated. Ekkart Zimmermann offered a criterion as an effort to distinguish violence from political violence. Firstly, he took into consideration the number of people involved in a violent act – things' being equal, the probability that the acts of violence will be thought as political in nature is greater, the more persons are involved in those acts (Zimmermann 1993:6). This off course should not mislead people or the reader as this should not mean that if a group of people commit violent acts this becomes political violence. The motive of the act and how the community reacts to the violent act has got to be seriously considered. To support the group effect and the community's response, Gurr refers to political violence as; "all collective attacks within a political community against a political regime, its actors – including competing political groups as well as incumbents – or its policies (Gurr 1970: 3-4).The aspect of group mobilization has been previously been stated by Earl, when he talked about group or organizational instigation of violence.

The second criterion is examining the intentions of the actors and the reaction of the particular community, or the public in general. Zimmermann's criteria states that, violent acts, originally simply collective in nature, could become acts of political violence according to the reactions of the particular audience – such as institutions of state, political parties and the media (Gurr, 1970:7).

These criteria are off course not precise and omit significant categories of political violence. The criteria may be helpful in roughly delineating the phenomena of political violence from other violent acts.

Political Violence is both direct violence (the use of force) *and* structural violence (institutional, policy and procedural practices which exclude, injure, and perpetuate injustice on people) used by states and groups to achieve their objectives. As will be explored latter, the reason why the Zanu Pf government always unleash violence on its citizens whom they believe are sympathetic to the opposition is a clear indication that there is something they would like to accomplish. There is something they would like to protect.

3.5 An Integrated Definition

Increasing levels of political disturbances in Zimbabwe reflect the urgent need for introducing a multidisciplinary understanding that could shed light on the dynamics within which political violence evolves. It is important to highlight that any attempt for conceptualizing violence in politics requires addressing the notion of power. Power can be referred as the ability by one political party to control or change either people or things. Brian Wrens says that power over others is of interrelated. He said power is either physical or political. It is expressed in one person's muscular strength over another, and in coercion that is the necessary foundation of the society (Brian Wren.1977; 60).

Violence and power are intrinsically connected in a relation that involves "an uninvited but intentional or half-intentional act of physically violating the body of a person" (Moser and Clark 2001: 6). Historically, violence has been expressed through different means such as physical attack, which involves a direct aggression against an individual or a group. Violence is used in order to weaken in a more rapid manner the power of the other. Moser and Clark define political violence, as "the commission of violent acts motivated by a desire, conscious or unconscious, to obtain or maintain political power" (Moser and Clark. 2001: 36). Political violence is about the acquisition of power through violent acts. It is driven by desires for power that lead people to transgress other people's private domains. This phenomenon can be seen among guerrillas, paramilitary groups, tyrannical regimes, extremist religious and ethnic groups and others, aiming to undermine the other in order to achieve hegemony over a region, state or a group.

3.6. **Towards a working definition.**

Nieburg provides a definition which could not be precise but I will consider it for the purpose of my research, a helpful working definition. He defines Political violence as acts of disruption, destruction, injury whose purpose, choice of target or victims, surrounding circumstances, implementation, and/ or effects has political significance that is; tend to modify the behavior of others in a bargaining situation that has consequences of the social system (Nieburg. 1969: 13). Nieburg's definition takes into account two very important aspects; that, political violence must be seen as a process that takes place between various groups or categories of actors within a political system. Nieburg states that violence can be "unambiguously defined as the most direct and severe form of physical power... It is force in action. The use of violence is a continuation of bargaining that begun by other means, whether it is used by the state, by private groups, or by persons" (Van der Dennen 1995). For Nieburg, violence is distinguished from force. Force is a "reserve capability and means of exercising physical power" and "amounts to a ***threat*** of violence or counter violence" (Nieburg 1969).

Nieburg does not recognize psychological or social denials of autonomy as acts of violence, and claims that the distinction between legitimate acts of force by officials and illegal acts of violence by others is superficial.

At the heart of Nieburg's definition is the notion of bargaining. Nieburg holds that bargaining is a process of adjusting conflict through threatened or actual escalation and counter-escalation of a social system. The limit of bargaining is the pure test of physical strength aiming at the defeat or complete submission of the party. Most political violence stops short or falls closely of such warfare and represents a phase in the bargaining process: "The threat of escalation as a deterrent, made credible by actual escalation from time to time, constitutes a claim to dominance or a challenge of existing patterns of dominance" (Nieburg 1969). This clearly indicates that, violence is an integral part of the bargaining process. Violence and "the threat of violence – pure pain and damage – can be used to coerce and to deter, to intimidate and to blackmail, to demoralize and to paralyze, purposefully and meaningfully in a process of social bargaining". This perspective views violence as a natural form of political behavior, which cannot be dismissed as erratic or exceptional or meaningless, and disorder as intrinsically related to the social process.

Violence, in the political arena then, is "not only the last resort in the bargaining spectrum but also a potentiality or a threat which does in fact change the bargaining equation itself. In a sense, it is the ultimate test of viability of values and customary behavior". Nieburg holds that conflict and violence can be creative as well as destructive: and he says; conflict, in functional terms, may be viewed as the means of discovering consensus of creating agreed terms of collaboration (Nieburg 1969). Violence becomes then the 'cutting edge' of social integration.

The term political violence should not be limited to acts performed by rebels against the state but also to violent activities done by the state against citizens (cf Zimmermann). When, political violence has been perpetrated, it affects the society. People live in fear; they become suspicious of one another. Communities that lived in harmony became divided on political lines when they experience trauma caused by political violence.

In Zimbabwe, the 2008 as stated in the first chapter started as a result of the disputed election results.

For practical purposes, the author view political violence as the product of factors, and actors. That is, objective conditions and people's reactions to them combine to produce violence. Technically speaking, direct violence, that is, open hostility and killing are likely to occur when structural factors combine with more proximate, triggering factors. This can be exemplified by the triggering factor such as the flawed election process coming at a time when a certain opposition group who has been marginalized within a state is looking to the election as a means by which it can enter the mainstream and have a voice in government. The flawed election triggers violence as a structural deficiency remains uncorrected. Another example is of a ruling party, like what Zanu Pf did in 2008, was not ready to hand over power in the event of losing an election. Another example of a trigger is the emergence of a leader who mobilizes a sense of grievance among an ethnic or tribal group or, animating political conflict and inflaming violence. This has been very evident in Matabeleland, where some political leaders have been raising very sensitive tribal issues. These leaders have mobilizes discontent on the basis of real or

perceived grievance. These grievances are found in structural factors, such as economic marginalization, lack of minority rights, and so forth.

In the 2008 election violence dispute arose as Zanu Pf was reportedly as having lost the election. The MDC supporters started celebrating prematurely their victory and they became the victims. The army and the police were deployed to silence any celebrations. Torture bases were set up across the country. People were being beaten to confess who they voted for. This was a message that Zanu Pf was not prepared to handover power. Power was the source of violence and it still is.

From the authors review of the literature the author described political violence to the authorities as follows. Political violence is associated with political conflict – the perception of incompatible political goals and interests. This is related to perceived threats and failed expectations. Political violence has two principal forms: direct and structural. Two or more parties are in conflict over political goals of which for the purpose of this research we are talking of MDC and Zanu Pf. This political conflict may include direct violent responses, that is: various forms of armed conflict and behavior intended to do injury to others in the pursuit of political objectives. Direct violence may also be the result of structural violence. Structural violence is embedded violence. It is found in the social, political and economic systems governing the relationships of people. When those structures serve the political objectives of some and leave others to experience their reality as oppressive that is structural violence. In that way, perceived violence begets violence (Kriesberg 2003).

3.7 Trauma - Defination

The word ‘trauma’ comes from the Greek word for wound. A wound can be on the physical, emotional, psychological, relational and spiritual level (Means 2000). As Means has stressed, the above levels are interconnected, therefore trauma affects ones entire life. It is used by the medical profession to refer to physical wounds, but is also used in psychology and the caring professions to refer to a psychological wound – that is, the

harm done to a person's psychological well-being by one or more events that cause major levels of distress.

Harvey defines trauma as a specific term referring to extreme psychological and physiological reactions to major losses (2002; 23). Harvey's definitions is limiting trauma to major losses, but human beings react differently to different incidents, this is why Means' definition is helpful when he define trauma. He defined trauma something that is sudden, violent, brutal or catastrophic which touches a person's life in some intimate way (Means, 2000). This then implies that the victim can't have control over the event; it is beyond the victim's comprehension. These can be instances where the victims' psychological well being is challenged by the experience of powerlessness or unworthiness. When something happens suddenly and unexpectedly, a person's psychological well being is threatened (McCan & Pearlman, 1990; Weiss & Parkes, 1983). This does not off course exclude critical life problems that happen gradually and having been expected from being stressful. When a difficult circumstance happen too suddenly and unexpected, the victim wont have sufficient time to be psychologically prepared.

The definitions provided leads to a conclusion that, there are two types of trauma — physical and mental. Physical trauma includes the body's response to serious injury or threat. Mental trauma includes frightening thoughts and painful feelings. They are the mind's response to serious injury. Mental trauma induces strong feelings in a person. It can also produce extreme behavior; such as intense fear or helplessness, withdrawal or detachment, lack of concentration, irritability, sleep disturbance, aggression, hyper vigilance (intensely watching for more distressing events), or flashbacks (sense that event is reoccurring).

3.8 The Psychological wound

Although a traumatic experience does not necessarily involve physical harm to the body, physical symptoms can result – for example, headaches, stomach aches and/or palpitations. However, the psychological effects can be far more significant as supported by this definition; that trauma is an emotional wound or shock often having

longlasting effect (wordnetweb.princeton.edu/perl/webwn). These can be divided into there types:

- ***Cognitive*** This refers to thinking processes and memory. An individual exposed to a traumatic experience can find it difficult to 'think straight' and may have a degree of memory impairment, on a short-term basis at least.
- ***Emotional*** A trauma can be very distressing, generating very profound and far-reaching emotional reactions.
- ***Behavioural*** People's behaviour can be significantly affected by a traumatic experience. For example, an outgoing person can become quite withdrawn. (**Neil Thompson,2009**Avenue.ConsultingLtd.UK)

One other way contributing to psychological trauma is more direct exposures to traumatic events causes' greater harm. For instance, in a school shooting, an injured student will probably be more severely affected emotionally than a student who was in another part of the building. However, second-hand exposure to violence can also be traumatic. This includes witnessing violence such as seeing or hearing about torture, people being killed or destruction after a building is petrol bombed.

3.9 **The Face of Trauma**

It is noble at this point to highlight how trauma can be identified. People involved in overwhelming disasters and incidents often report distinctive reactions. Knowing about these reactions can be useful, because it can help us assess the victims' condition whether they are not going crazy or that they are not weak and inadequate. Such experiences are normal reactions to abnormal event. Also, it's important to realize that each person deals with trauma in a slightly different way, because each situation is unique. The victim may experience episodes of repeated reliving of some aspects of the trauma in the form of intense memories (called flashbacks), nightmares and frightening thoughts. The trauma victim may also experience physical reactions to situations that remind him/her of the traumatic event. This repeated reliving of the traumatic event could disturb the victim's

day to day activities and functioning, and result in a lack of interest in normal activities (cf Wright 2008, MCann & Pearlman 2006).

At other times the victim may experience a sense of numbness, emotional blunting, perhaps even a feeling that the victim have a feeling of not caring about anything. The feeling of being detached from other people and then frustrated that the other people are not able to understand how the victim is feeling. The victim may experience a wide range of different emotions, such as fear, anger, sadness, guilt, despair, anxiety and some other (Wright 2008; Lewczuk 2005). During the occurrence of a traumatic event and immediate aftermath trauma victims may feel vulnerable, the world around them may seem threatening, and their future appears to them as uncertain. In such instances fear and panic are very understandable emotional responses when the victim hears people chanting political songs, holding metal bars and sticks. You cannot excuse anger as another common response when you assess the occurrence. What makes the victim angrier is the fact that he/she felt not being in control of life at all. The political torture bases instilled untold fear amongst most citizens, most people felt very much insecure. To guarantee their security they had to implicate other people as the opposition sympathizers. The one becoming a victim of political violence becomes very angry with others for making him/her suffer.

Some people, whether victims or perpetrators may start blaming themselves for what happened and feel guilty about the event. Some may experience survivor guilt (guilt over surviving while others did not), although they aren't responsible for it in any way (Lewczuk 2005).

Knowing how trauma manifests itself is going to help the author and the reader to appreciate the trauma experienced by the victims in the stories in chapter four.

3.10 Causes and Motivations

Exploring the causes of political violence entails the analysis of the different domains and levels within which violence emerges. As stated by Moser and Clark, it is in the public domain where political violence, intertwined with economic and social violence, takes place (Moser & Clark: 2001). Political violence is a constant pattern that has been present throughout the history of humanity. The overthrow of tyrannical

systems and regimes, the desire for a separate and independent state, the tendency to impose one's religious belief on others, to establish state religions and ideologies, to intrigue and gain access to power by devious as well as institutional means, are all as old as the human group (Apter ,1997: vii). The destruction and chaos provoked by the means used by perpetrators of political violence have their origins in diverse motivations that fluctuate from the desire to defeat a government to the desire to control a region or a land. Likewise, opposite motivations such as religious beliefs and economic interests coincide in the use of violence to achieve power.

3.11 **Violence in Zimbabwe**

The brutal colonial history and the prolonged period of the white minority rule saw the emergency of violence as an established phenomenon of the Zimbabwean politics.

The first Chimurenga (War of Liberation), in 1896, was the first attempt by the natives to throw off the colonial rule and this gave rise to a mythology and the language of war. In the second Chimurenga (late 1960s to 1970s), combatants used typical guerrilla warfare tactics. The Rhodesian white minority government brutally retaliated and the war took an immense toll on the population, in others words, innocent people experience trauma and violence.

Zanu PF came into power in 1980 with over 60 percent of the popular vote. It should be noted that this election came after a brutal war and negotiations that led parties to the Lancaster settlement that gave way to the first democratic election. These founding elections were not spared but were very much flawed by irregularities, violence, and intimidation; this has persisted throughout the post – independence era.

In 1983, the country's major opposition party, the Zimbabwe African Peoples Union (ZAPU) was accused of stockpiling arms and planning to violently overthrow the government. The government deployed the North Korean trained Firth Brigade to the southwestern region of the country, Matabeleland. About 20000 civilians, mostly ethnic minority, Ndebeles', were brutally killed.

Around the late 1990, economic deterioration prompted rising popular discontent, and Zanu PFs control started slipping. A public sector strike in 1996, private sector backed by the Zimbabwe congress of Trade Union (ZCTU) in 1997 and mass stay- aways by the end of 1998 pushed a revitalized labor movement to the forefront of politics. In September 1999, the labor movement supported by a broad coalition of civic groups launched the Movement for Democratic Change (MDC). Zanu PF faced its first viable electoral challenge welcomed the new party with violence.

In February 2000, the Opposition and the Civic society successfully campaigned against a government sponsored constitution, which prompted violent farm invasion and the murder of several white commercial farmers.

The June 2000 parliamentary elections were preceded by large scale violence and internal displacement of several thousand people. Violence continued throughout 2001 and intensified before the March 2002 presidential elections. The government never took formal responsibility for the violence. The state openly encouraged such violence with rhetoric invoking war and depictions of whites as a group of traitors, occupiers and colonial oppressors. The members of the opposition and their sympathizers have been a major target of the government sponsored violence up now. The violent incidents perpetrated by the opposition are seen as a mere retaliation and anger.

3.12 Violence, Power and Politics.

One serious issue that has been the major cause of violence is Power. Power has different connotations to different people, but the author will define power in relation to the context of the research.

Power is broadly defined as "the capacity to bring about change"(Beyond Intractability Version IV 2003 – 2010). Power takes many forms, comes from many places, and is measured in many ways. Understanding all the varieties of power is essential if one is to understand who has it, who doesn't, and how those who don't have it can get it.

Power is a measure of an entity's ability to control its environment, including the behavior of other entities (Wikipedia 2008). In this definition of power the ability to control environment may not be a negative thing. In exercising control the methods employed matters a lot. The author has always believed that power should always be understood as influence over others. The others may be systems or persons.

Huey Newton wrote, "Politics is war without bloodshed. War is politics with bloodshed." Though not all politics is coercive, it is certainly one way among others to force people to do what you want them to do, against their will. Though coercive power is sometimes powerful, it usually has a lot of destructive effects, which are explained in this essay, along with the benefits of coercion. The coercive power which has lots of destructive powers that affect the targeted people is political violence. Political violence not only traumatizes people but also socio- economic development. Most countries that have experienced political violence have gone a way back in terms of development.

Power can be used positively, and for development. When the author regards power as influence, which is influence that is pro development. One thing that we need to remember is that political parties have their objectives that they want to realize. In the following definition of politics by Czempiel, we are told of the chief object of political involvement, which is key in understanding why Zimbabwe if faced with political violence.

Politics is about ‘public competition for the acquisition, maintenance and expansion of state power, understood as the capacity to allocate values or to take decisions and act upon them’ (Czempiel 1981:209). The line between competition and conflict, between peaceful and fair fights for votes by persuasive means, and hostile antagonism which resorts to disruptive or destructive and even violent means is often crossed (Schmid 1999:12). Taking from what Schmid says, therefore conflict itself is not illegitimate but part of the human existence and can be a positive mechanism of social and political change. Conflict therefore also becomes necessary as long there is no violence. This get legitimacy as Wolf-Dieter Eberwein and Sven Chojnacki put it: Conflict is crucial for the integration within and between societies as long as violence is absent, thus a major

productive force in the evolution of the relations within and between societies. If, however, violence is used, conflict is disruptive if not destructive (2001: 4). Stating that, conflict is unavoidable where ever there is more than one competing political parties and not have violence in an African set up maybe be theoretically right but practically impossible in most African states. This is also true about Zimbabwe. Whenever there are two or more opposing political parties, the line between competition and conflict, between peaceful and fair fights for votes by persuasive means is always violated.

In Zimbabwe beside inter party violence, a lot of intra party violence has been and still very evident. Before parties compete in an election, different political parties nominated their representatives and the process has always caused a lot of violence. People beat each other, maim and some simply disappear. People are affected and traumatized even before national elections. The Church should then assume its prophetic and priestly role at that stage to avoid being marked or accused to be sympathetic to any political party. When intra party violence affect and traumatize citizens the church should raise its voice and this will pave a way for its future role in condemning violence.

3.13 **Church and Prophetic role in Violence.**

In the book of Kings, that is 1 Kings 22 v 1 – 28, we have a story of King Ahab of Israel being warned by the prophet, Micaiah. Ahab sought for Jahoshaphat the King of Judahs hand in getting back Ramoth in Gilead. Jehoshaphat agreed but wanted them to consult the Lord. Ahab called about 400 prophets to prophesy. When asked whether they should go to war, the prophets' answers were affirmative. After Jehoshaphat's insistence on whether there was any other prophet, Ahab told him that; "There is one more, Micaiah son of Imlah. But I hate him because he never prophesies anything good for me; it's always something bad". (1 Kings 22:8). Kings always wanted people full of praise and loyalty to them no matter what. One will have to sacrifice the truth for loyalties' sake. God being God, Micaiah, firstly affirmed the 400 prophets message but Ahab's conscience wasn't clear so he begged for more truth. When the truth was told that, Israel's army will be scattered like sheep without a shepherd, Ahab did not take such words easily.

However, the text above shows us that those in power regard truth as they say it or require it. This has been true to the Zimbabwean and even to the Rhodesian context in terms of how the State views the Church. The Church is good when it supports the State no matter what. When the Church sacrifices the truth, then the state will call the Church being very patriotic.

The church has played a key role since the liberation struggle, and has been considered an important partner in the libration and freedom of those who were oppressed. The largest and most influential church has traditionally been the Catholic Church, partly because of the extensive system of mission schools that educated most of the country's political and economic leaders. The expanding membership and vitality of evangelical Christianity diluted the Catholic predominance.

Since 2000, the Zimbabwean churches have shown evidence of the same polarization and politicization as other sectors of society. The leadership of the country's three main Church bodies—the Zimbabwean Council of Churches (ZCC), the Zimbabwe Catholic Bishops Conference (ZCBC), and Evangelical Fellowship of Zimbabwe (EFZ)—initially took conciliatory positions vis-à-vis government.

For example, although the ZCC was a founding member of the National Constitutional Assembly, and independent constitutional making body, it decided to work with the government-appointed and sponsored constitutional commission.

As political and economic conditions worsened, divisions between a more conciliatory church leadership and a more activist grassroots pastors and laity became increasingly visible. The divisions saw the emergency of the Zimbabwe National Pastors Conference (ZNPC), formed by pastors who can no longer trust their denominational leadership in relation to the state of affairs within the political arena. This was a reaction against the ecumenical bodies who could not prophetically voice out against the violent activities. A more formidable grouping, the Christian Alliance was formed to champion real activism on behalf of the ZNPC. The Christian alliance became the loud voice of the Church, and their leadership was off course not spared by violence. Targeted violence was unleashed on their leadership and some ordinary members of the organization. This did not spare the church from divisions along political lines.

In 2002, divisions within the Zimbabwean Anglican Church over some pastors' overt support for the ruling party reached the point of death threats and the banning of the congregational leadership from the grounds of the church's Harare cathedral. The Anglican have had their fair share of divisions based on political affiliations of their leadership. Another Anglican Arch bishop for the Harare Diocese, Norbet Kunonga has been the chaotic land reform beneficiary. He was given a farm. One can imagine, whether the Church will be able to maintain its prophetic voice against the ills of the state.

On the contrary, other church leaders, notably Catholic archbishop Pius Ncube, have been criticized by their own church hierarchies for vocal criticism of government misuse of food aid, "youth training" programs, and human rights abuses.

Some local church leaders have been increasingly at risk of arrest, and they view positive engagement with government as less and less likely.

According to the records at the EDCESA, in 2003, Bishop Sebastion Bakare, president of the Zimbabwe Council of Churches and bishop of the Anglican Church in Manicaland; Bishop Patrick Mutume of the Zimbabwe Catholic Bishops' Conference; and Trevor Manhanga, president of the Evangelical Fellowship of Zimbabwe, met separately with leaders of both parties to attempt to lay the groundwork for talks. While it was unclear what role they will continue to play, the potential role of church leaders as mediators remains challenged by the government's perception of them as "enemies of the state," as witnessed in government press.

3.14 Violence is Evil.

Having defined violence and carefully analyzed the church's reaction to violence brings us to a position where one would see violence a something that trouble people, and especially that it beget trauma. Violence disrupts life processes, destructs and cause injury to the targeted victims. Violence is indeed evil. It haunts the people. Anything the cause harm or injury in a bad thing. Evil is usually seen as the opposite of good. Evil is the intention or effect of causing harm or destruction, usually specifically from the perception of deliberately violating some morality. The Church should rise all the time to

condemn this evil thing. It's such an evil thing that even people that used to live in harmony are turned enemies.

The Pastoral Letter by the Zimbabwe Catholic Bishops' Conference on the Current Crisis of Our Country Holy Thursday, 5 April 2007, titled "God hears the Oppressed" had this to say on the evil habit manifesting as political violence in Zimbabwe;

"If our young people see their leaders habitually engaging in acts and words which are hateful, disrespectful, racist, corrupt, lawless, unjust, greedy, dishonest and violent in order to cling to the privileges of power and wealth, it is highly likely that many of them will behave in exactly the same manner. The consequences of such overtly corrupt leadership as we are witnessing in Zimbabwe today will be with us for many years, perhaps decades, to come. Evil habits and attitudes take much longer to rehabilitate than to acquire. Being elected to a position of leadership should not be misconstrued as a licence to do as one pleases at the expense of the will and trust of the electorate"(2007:3). The pastoral letter went on to label violence as sin, meaning that the perpetrators are being sinful in their violent acts. Sin is not only an individual, or private but also social, the absence of brotherhood (sic) and love in relationships among men, the breach of friendship with God and with other men (Gutierrez 1973:175). How can then the church remain quite when people are being murdered, beaten up, oppressed and subjected to other forms of torture? The church should always uphold the position that all forms of violence is sin and evil, including political violence.

3.15 **External Factors – Political and economic**

Besides the internal causes of violence within the independent African states like Zimbabwe, there are also external causes that do not need to be overemphasized.

When Russia, soon after the cold war declined as a supper power ending Africa's role as an arena for east- west reinforced by western preoccupation with the spectacle of state disintegration in eastern and central Europe and the former Soviet Union. Most African states that had chose to look to the Soviet Union for arms, aid and general ideological support found themselves friendless as Moscow's domestic problems multiplied and its commitment to the third world allies correspondingly waned (Gutteridge, 1997:1).

The relative ease with which communist regimes collapsed and reform initiatives got underway exposed both the vulnerability and intellectual and economic bankruptcy to those African regimes which still espoused Marxist – Leninist principles. (Gutteridge, 1997: 1). This was also a big blow to new Zanu PF government, with Mugabe advocating for Communists principle.

European Union became relatively inward looking, concerned with the complexities of the Bosnian crisis, arcane debate about the merits of a single currency, "the euro", and the scope for the integration, which is widening and deepening. Up to this day the European Union is still struggling to incorporate poorer and weaker European nations. This also impact a lot on aid, technical assistance and Western investment to the poverty stricken counterparts in Africa south of the Sahara.

As the western countries started concentrating on themselves and losing interest in African nations, Africa saw the rise of dictators around the 1990s. This was characterized by economic mismanagement, corruption, one party statehood or military dictatorship. Zimbabwe in 1989 almost saw the declaration of one party state. This was only stopped when Zimbabwe Unity Movement (ZUM) was formed by Edgar Tekere, a former Zanu PF member. This phase not only to Zimbabwe but to a number of African states produced a mood of disillusion about African's future.

As aid, western investments and technical support grew scarce from the West and the European Union, African countries that required continued support had to pay high price, as they needed support from the World Bank, International Monetary Fund (IMF) and major donor governments in the west. Africa being poor could not keep up with the repayment of loans, and the Donor agencies insisted on major economic reforms as the price for continued aid and debt adjustments.
The result of all this was the introduction of the Economic Structural Adjustment Program (ESAP). The program promised long term benefits at the price of short term suffering.

The Zimbabwean government adopted ESAP in the mid 1990s' believing the promises. Zimbabweans saw the privatization of state institutions and government institutions. Major industries started closing as workers were being retrenched under the notion of downsizing. ESAP produced unemployment and poverty. It also fueled corruption. People started scrambling for the little resources that were remaining, of which those in influential or privileged positions could only have access.

As a lot of companies started closing and people being retrenched a lot of destructive demonstrations took place. Retrenched workers started destroying company property and mostly government owned. To contain these violent acts the police and the army were deployed to deal ruthlessly with these people. Beating these people was never a solution. ESAP was an economic measure which was supposed to contain the economy, but lacked the political will.

The suffering endured by the Zimbabwean people and the consequence was even greater popular resentment of the government ineptitude. The situation in the country became very chaotic. The donor community instead of calling for more economic reforms, called for political reform, as the political landscape was no longer even, with a lot of basic human rights abuses. Monetary houses started talking about good governance. World Bank started insisting for accountability within political systems, encouraging pluralistic features such as public debates and a free press.

In 1990, Douglos Hurd, Britains foreign Secretary argued that, "in future aid policy would favor democracies; countries tending towards pluralism, public accountability, respect for the rule of law, human rights and market principles, should be encouraged" (Stephen Riley 1992, 679). With the insistence of the respect of the rule of law, public accountability and democratic principles most African countries were found wanting and Zimbabwe was not spared. The economic oppression by the former colonial Master, the United Kingdom, is one other great cause of political instability in Zimbabwe. As resources become scarce, the political chefs start grabbing the locally produced commodities. When the masses are hungry they become angry. When they are angry,

they start attacking each other, from within their political affiliations. They star accusing each others party of plundering resources.

With such deterioration, the Zimbabwean government had to exercise control at any expense. More voices were coming out against the economic policies that rendered citizens jobless, and some opposition parties were formed, like Zimbabwe Union of Democrats (ZUD), Zimbabwe Independent Party (ZIP), and latter the Movement for Democratic Change (MDC). The MDC emerged from the Labour movement, the Zimbabwe Congress of Trade Union. These were workers showing their unhappiness with the Zanu PF government economic policies. To exercise control the laws had to be changed to allow the governments different organs like the Police and the Army to have brutal control and silence and dissenting voice.

3.16 **Repressive Legislature**

In tying to legalize and legitimize its violent behavior, the government refined its repressive laws. The Public Order and Security Act (POSA) and the Access to Information and Protection of Privacy Act (AIPPA) were both passed in early 2002. These two Acts place onerous restrictions upon citizens' basic rights. POSA substantially constrains the free exercise of rights of assembly, speech and association. Any public meeting has got to be authorized by the police and any debate on political issues is effectively prohibited. A number of political activists, including the leadership of the MDC have been arrested and tortured under POSA. The MDC leader was once accused and charged of High treason in 2002 (Herald 2002). If he had been found guilty he should have faced a death penalty. Activist got and are still detained, tortured and at times released without any charge.

AIPPA professes to give access to information, but it has got numerous obstacles to press freedom and has been used to severely curtail access to, and presentation of information in the country. This law (AIPPA) prevents foreign journalists from working inside Zimbabwe and requires all Zimbabwe journalists to be accredited by the government appointed commission.

3.17 Media and Violence.

In any situation, the media play its role in deconstruction or constructing any given community. Despite the arrest and torture of the media practioners, the independent media played a role. The crackdown on the media made receiving information on the crisis in Zimbabwe difficult for some people in and outside Zimbabwe. The government controlled media did its best to conceal the critical violence issues and downplayed violence. This angered sympathizers' of the opposition movement. As they got angry more violence occurred.

The independent media in my own view helped scale down the violence by taking the stories to the international communities resulting in them putting pressure on Zimbabwe to stop the human rights abuses. Some insiders thought that was the work of sellouts but it helped a lot.

3.18 Conclusion

Violence is one of the widely recognized catalysts for mental health concerns such as PTSD, a condition that can be caused by experiencing or observing virtually any kind of deep emotional or physical trauma.

Victims of violence often face a wide range of struggles. They often question what has happened or what they may have done to cause or prevent it. Many wonder how they will heal and why they cannot connect with their loved ones as they once did. It is also common for survivors to feel anger or frustration as they ponder whether they will ever feel "normal" again. Many wonder how they will heal and why they cannot connect with their loved ones as they once did. It is also common for survivors to feel anger and frustration as they ponder whether they will ever feel "normal" again.

While every survivors experience is unique, violent trauma is almost a life-changing experience that can affect everything from one's ability to sleep to his or her ability to concentrate at work.

Understanding the nature and impact of trauma can be key to helping your loved one. Many survivors find themselves in unfamiliar and distressing psychological territory. It is common for them to endure intense feelings of isolation, insecurity, and fear. Some

victims of political violence have their most treasured relationships suffer as a result of trauma.

Trauma can also lead to Post Traumatic Stress Disorder (PTSD), which may include both substance abuse and mental health problems.

Stories in the next chapter will illustrate the different experiences some trauma victims have gone through.

CHAPTER FOUR

Stories of the people.

4.1 Introduction

This chapter deals with three stories of the victims of political violence. The author will re narrate the stories, diagnose issues and offer the prognosis for the fifth chapter.
The author has come across a number of victims who were either beaten or tortured, and also those that were used to administer the beating and torture. There have been several stories that were carried out in the newspapers and on internet sites on the scale of political violence in Zimbabwe. Reasons that were put forward to justify violence unleashed to the MDC officials and supporters were as follows;

- "Celebrating MDC victory"
- "One ballot for MDC in a re-run and you are done – you suffer"
- "You teach your people to come to MDC"
- "Why do you vote for MDC and have MDC cards and T-shirts – you are playing with us"
- "You are giving the country back to the whites"
- "You my friend, you are an MDC people, we beat you to become a member of Zanu PF"
- "Why you are supporting MDC, we are here to vandalize you"
- "You have invited us here to beat you by voting for Tsvangirai"
- "You talk about MDC, what do you get from MDC, we want to show you".(www.kubatana.net)

In most cases victims where attacked at night, their doors where broken down if they refused to open, then taken outside and beaten with poles or iron rods.

In quite a few cases the victims' chickens and goats where burned alive, as well as their homes burned. One old man, Sekuru Mawere described how his three huts had been

burned and his 50 pigs mutilated, and were left to die. He said "what do I have to go back to" and his eyes misted up.

Some granaries were also burnt. Cattle reported being killed in several rural areas and farming communities.

4.2 **Case study 1.**

4.2.1 **The story of Emmanuel Makura** *(Not real name).*

It was on a Tuesday morning when Emmanuel an unmarried 19 year old teenage from Mashonaland East province was with many other young people were rounded up by a group of Zanu PF militias. They were all taken to a party base that had been set up on a farm within their area.

Young people were taken to the base to be re-educated on the history of the country, why people should vote and who they should vote for. This was the beginning of the operation code named "operation Makavhotera papi" – Who did you vote for?. The 2008 election results were still being announced, with most of the constituencies' were having been announced. It was clear that, the voting pattern with the province indicated that the Opposition, the MDC was making significant in roads. Two things were happening within the province, moaning and celebration. The celebrations incensed the losers while moaning added joy to the winners. Losers of the election being in control of the systems started unleashing violence to those celebrating and those being suspected of being opposition sympathizers. Those suspected of having voted for the opposition were taken to the base for re-education.

At the re-education base, Emmanuel was beaten up and being interrogated, he was forced to make a false accusation that his mother supported the opposition and had influenced some villagers to vote for the opposition. Her mother being a teacher was on target. Teachers were being accused of teaching children in the schools to tell their parents to vote for change. Teachers as civil servants were expected to be pro ruling party that is Zanu Pf. Most teachers were recruited to be polling officers during the elections. As if that was not enough almost all poling officers in the constituencies that Zanu Pf lost were accused of influencing voters. One wonders how they did that as voters went alone into

the election booth. Voters had the freedom to choose privately a candidate of his or her choice.

Emmanuel was send home to bring the mother which he did. The mother was never asked to confirm or deny the allegations. She was told on arrival that she was a sellout and was called all sorts of names. She was also labeled a political prostitute. She was accused of deserting the ruling party, Zanu PF for the MDC. She could not believe the insults she was hearing, but felt she was going to be accorded an opportunity to explain and defend herself. She was never given that opportunity. As she was explaining her story she was always sobbing and shaking. She was openly expressing her anger, and given that this happened two years ago.

When she was called she had no idea what had transpired until the base commander told her that Emmanuel her own son, had told them that she was a sellout and an MDC supporter. Asking her to express how she felt hearing that it was Emmanuel her son who had implicated her. She said she felt hopeless, useless and betrayed. She said had she been given the opportunity to defend herself she was going to use Emmanuel as a witness that she had no dealings with the opposition. It was more than a betrayal for her. Not knowing what was going to happen to her, she was shocked so as Emmanuel when the base commander commanded Emmanuel to beat up his own mother and to shout insults to her. When the beatings were being administered the victims were at times taken off.

According to Emmanuel had to painfully do that, undressing his own mother, seeing her naked. In narrating his own story, tears run down his cheeks and he blames himself for the ordeal. He offered to be beaten himself but they could not listen as the target was the mother who was the civil servant (that is being a teacher).

The worst experience that Emmanuel narrates is when he was instructed to ask her mother whether she was comfortable in putting on a “short sleeve” or “a long one”. The mother full of pain, helpless, shame, deeply traumatized and in tears shouted “a lone one please!” This meant that she was to be cut off her hand from the wrist and not the whole arm. An axe was thrown to Emmanuel to chop from the wrist. At this point Emmanuel retreated, pleading with the people gathered at the base that he could not do that. Another young man who was drunk took the axe and chopped the right hand wrist. Explaining

why chopping the wrist, Emmanuel explained that he was told that this should be a permanent reminder that one should not sell out his/her country, and that when the next elections come, the authorities will know which party the victim would have voted for as the victim will be an assisted voter.

After administering all the beatings, he was finally instructed to put battery acid to the wounds on his mothers back. Up to the time when this story was recorded, Mrs. Makura could not sit properly and had lost her wrist.

4.2.2 **Case study analysis.**

Though this was political, Emmanuel's family can't accept and forgive him. They blame him for all that happened to his mother. His uncles do not want to see him or talk to him. They do not think there is any reason for him to be alive. Some members of the community believe he should have taken the beating and not accept to implicate his mother. They think, implicating his mother was his own mischief, he could have avoided that. The other part of the community believes Mrs. Makura was lucky to have been beaten by her own son as she could have died during the ordeal. The community has mixed thoughts about the occurrence, but the fact that Emmanuel beat up his own mother naked remained a puzzle.

Traditionally, this is a very big issue and it requires some traditional rituals to be done. It is a taboo to beat your mother and the worst part of it is to see her naked body, of which this was more than that. For the rituals to be done the uncles are very crucial. As far as Emmanuel is concerned this was beyond him and believes there is nothing he could have done to avoid this unfortunate incident. He has apologized to his mother several times. His mother has personally accepted the apology as she understands want was happening during that time, but the uncles are adamant. In our traditional shona culture, when such a taboo has been committed, it doesn't matter whether the mother accepts the apology. The uncles are the ones that should be satisfied and accept the apology. This is quite different from forgiveness in the Christian faith that is individual. Emmanuel as a young Christian boy is caught between culture and the Christian faith.

Now that this issue has taken a long time to be resolved, currently Emmanuel's psychological wellbeing has been terribly affected. When he is on his own, he talks to

himself and at times just starts crying. During the night he struggles to sleep. He now has a feeling that his friends and relatives have deserted him and he is now on his own.

One clear feeling is that he is no longer appreciated and no body seems to give him any attention. When one has beaten his/her mother, that person is considered cursed and this up to this day remains a serious taboo. The curse is that of bad luck. Cultural reparations – "*kutanda botso"* in shona has got to be observed.

4.2.3 **Taboos.**

The taboo referred in this case study is the one in the shona customs, it's a tradition considered a very serious matter, and requires the perpetrator to pay reparations. To understand what a taboo is here and its implications on relations, the author explore several definitions' of what constitutes a taboo. Wundt in his early writings, in his book, *Myths and Religion*, defined a taboo as the oldest unwritten code of law of humanity (1906; 308). The fact that it remains an unwritten code up to this day supposes that what can be a taboo in another community may not be another, that's the part this author agrees with Wundt.

An Anthropologist Northcote W. Thomas, in an Article in the *Encyclopedia Britannica* says; taboo includes only (a) the scared (or unclean) character of persons or things, (b) the kind of prohibitions which results from this character, and (c) the sanctity (or uncleanliness) which results from a violation of the prohibition (11th Edition). This definition of what constitutes a taboo is very important as we analyze Emmanuel's story. Due to fear Emmanuel implicated his own mother and as consequently was force to beat her naked. The fact that he could not have protected his mother says a lot about his own character. Taboos have a very important object within a given community.

Sigmund Freud, in his book, *Totem and Taboo* stated clearly the objects of taboo. Taboos object is (a) protection of important persons – chiefs, priests, etc – and things against harm; (b) safe- guarding the weak – women, children and common people generally – from the powerful mana (magical influence) of chiefs and priests; (c) providing the dangers incurred by handling or coming into conduct with corpses, by eating certain food, etc.; (d) guarding chief acts of life – births, initiation, marriage, and sexual functions – against interference (1938:39). In the case of Emmanuel, beating a protected

person, that's the mother and stripping her naked. For a man to see the naked body of any woman not your wife is a taboo and worse off being your very own mother. What Freud stated is very helpful in understanding the importance of taboos within individuals, family and the community at large. Taboos, in terms family and community, become a way of caring and protecting each other. In offering pastoral care to Emmanuel, his mother and the family there is need for the care giver to understand the cultural context of the victims. The pastor as the care giver has got to be very conscious about the cultural dynamics of his own culture and those of the victim/survivor. Gerkin has this to say to support the importance of recognizing the cultural dynamics of the victim/survivor when he said; "Care always involves giving attention to the issues and concerns of the contemporary cultural context" (1997; 38). The pastor in the caring and healing process has got to play a strong role in offering interpretive leadership within the community of Christians in relationship to its tradition, its individual members and families, its sociocultural context.

4.3 Case Study 2

4.3.1 The Church story

It was on a Sunday morning that the author who is a pastor and other three elders from the Church set out to go to Binga to visit and worship with the church there. We got up early as the drive was a bit long. Along the way there were a number of police road blocks with heavily armed soldiers at each road block. Each scene at every road block would leave us with cold sweat trickling down our back; it was like a war scene. We got interrogated as to where and why we were going that route irrespective that we had church member putting on church uniforms and the minister having his color on. We had to literally beg for our way. We couldn't quit because we had received terrible news that most of our church member had been abducted, tortured and some missing. This was not only people from our church but other churches were also affected. Churches were being accused of being sympathetic to the opposition. A number of accusations were leveled against the church, like praying for change, preaching sermons that hinges on change, funding the opposition activities and many other.

At each road block, there were at least two members of the then ruling party Zanu PF, state agents, the youth militia representing the wishes of their party. Those without guns were wielding huge stick. At one road block at commuter Omnibus driver was being beaten right in front of the police, for putting on a red t-shirt a color associated with the opposition.

The church we were visiting is on a farm, within the farm compound. The composition of the congregation is mostly former farm workers who have now lost employment due to the farm invasions. The farm owner has since left the country but the former workers were left on the farm and being accommodated there. These being almost destitute, the church had embarked on various projects to assist the people in that area. Some of the projects were; supporting children with school fees and uniforms, candle making, poultry and peanut butter making. These helped even those not being member but every needy child who was at the risk of not getting the one basic right; education.

This good thing was twisted by the Zanu PF supporters as the oppositions campaign through churches, hence putting the lives of our church leaders in danger. Church records were confisticated to verify their accusations.

As we approached the farms main entrance, the were a dozen of young people manning the gate wearing Zanu PF T- Shirts carrying knobkerries', axes and stones. We were stopped and at this point three young men quickly recognized the minister, and waved us to proceed. The three were youth members from the church. Having been given the permission which we thought was express permission; we were stopped again after 1.5km. There were more than a dozen people of mixed ages. One had a gun, an AK47, while others had axes, sticks, stones and women were singing. At this point cold sweat was running down the back and of the elders were shivering and praying almost aloud. There was fear and trembling. At least there were two of us, who remained calm on the outside. They asked us where we were going and why we were going there. I managed to explain to them calmly and courageously that they allowed us to proceed, but we were given company, escorts. Having escorts, those that were praying thought their prayers had been answered and there was sighing of relief. Little did they know what was awaiting us right by the compound gate?

When the people at the gate saw a vehicle being escorted they thought their friends had captured the enemy, which are members of the opposition. A mob charged towards us chanting slogan, ordering us to get out of the car. Strangely, two of the people giving orders were from our church, one was an Evangelist. Seeing these two, I was filled with anger and said to myself, "If ever anything happens to me the Lord will judge these two", so I got off the vehicle leaving the rest in the car. The noise and the singing stopped as people waited to hear the next command. The leader of the group said to me; "Give us a party slogan as you greet us!" Though I exactly knew what he required of me and knowing how to do that slogan, I thought for a moment the implications of yielding under fear to the command. I also thought about our church members in that area. I asked the leader; "do you know all of us in the car? I can only do church slogan!". He then ordered people to back off, saying they wanted to search the car. Before they searched, we were allowed to proceed.

4.3.3 **Case Study analysis**

The story clearly illustrates that if the churches were not spared. During the same period, most churches were closed as people were required to attend political rallies. Accusations that churches are sympathetic to the opposition were rife. By being sympathetic this meant that sermons and the prayers of the church were pro "change", of which "change" was the slogan of the MDC of which their name stands for (Movement for Democratic Change). Government intelligence personnel were deployed to almost every church to vet sermons and prayers. This move was also meant to instill fear to Pastors. The Zimbabwean, then a weekly newspaper, carried articles of Church pastors that were beaten up, including the School chaplain at Mt Selinda Mission, an institution of the United Church of Christ in Zimbabwe (UCCZ) (Zimbabwean ,2008).

The young people that were being used to unleash the violence and those that sent them surly belong to some church elsewhere. They are also part of the Church and some might have been beneficiaries of church programs in one way or the other. Now that there are these groups in the church how does the pastor preach prophetically? In the same church they would be MDC supporters and sympathizers'. How does a pastor build healing bridges within the same church? This also affected many churches as they had to deal wit

their own internal issues. In the Anglican Harare Diocese, Priests who preacher prophetically against corruption, violence or misrule were dismissed from the church, and hence up to the time of writing this there are two Dioceses in Harare. The one that is openly loyal to ZANU PF, have pulled out from the Province of Central Africa to form, the Anglican Church of the Province of Zimbabwe. (Herald, April 2008). Those who remained loyal and members of the Province of Central Africa, were and are still being denied to worship in and use any Church property. During the run up to the 2008, members of the police force were sent to disrupt their church service. At one St Stephens in Waterfalls, Harare, parishioners and the priest were beaten up as they were celebrating mass (Zimbabwean, April 2008).

The Church in Zimbabwe was left more divided and confused. The Pastors who minister in rural areas were left with no protection. The Bishops, even in the council of Churches' meeting were very cold in calling the political parties to end violence. Instead of speaking prophetically, they ended up being reactionaries. In their reactions, they would respond very late and their statements would have been overtaken by other events. The whole purpose of attacking the churches and the clergy was a means of breaking the church's independence and interdependence, creating suspicion amongst the church bodies. This will be to make a helpless body that can only survive at the mercy of the political players. When the clergy are attacked, their ego and self-esteem is devastated by the effects of trauma. Once the self has been attached it will be difficult for the pastor to shepherd the sheep my look inward.

4.4 Case **study 3**

4.4.1 **The story of Tsitsi Pachavo.** (Not her real name)

Tsitsi Pachavo cannot conceal her pain and bitterness when she speaks about her husband's murder almost two years ago by suspected militant backers of Zimbabwe President Robert Mugabe.

"My husband had no hands, they cut off his arms. They were by the side of his body when we went to collect it," the 45-year-old said.

She was now left to fend for her family of four as a widow; Tsitsi says a national healing program launched by the Government of National Unity which has no meaning to her. She had this to say;

"It doesn't help me in anything, given that my husband's alleged killers are still free, even boasting about the crime". "They are still in power and enjoy protection". "If somebody kills and comes back boasting, he is the boss. There can be no healing without arresting those responsible. They must be arrested and put into jail then we can talk about national healing."

The unity government has appointed an organ of "national healing" to exorcise the country of the ogre of violence. This has proved difficult for this organ as the parties to the Coalition Government have been the major perpetrators of violence. How can such an arm of government be helpful to people like Tsitsi Pachavo?

Her husband John was killed at a base set up by Mugabe supporters during the 2008 elections. As if that was not just enough, but more to her trauma, her husband's death certificate says he died of "malaria." As long she keep this death certificate, it will continue to tell the story of trauma. It would have been therapeutic, naming the evil that devoured her husband and father to her children.

His crime: Tsitsi's husband was killed simply for openly supporting Mugabe's strongest opponent, Morgan Tsvangirai, now prime minister in a power-sharing government formed in February 2009 to ease political tensions and fix an economy ravaged by years of hyperinflation.

4.4.2 **Case Study analysis**

Though it almost two year after Tsitsis' husband was murdered, her emotional wounds are still bleeding afresh. Her hope and future sounds and is really shattered.
Tsitsi is still sensing danger as the murderers are still free and boasting about the crimes they have committed. She feels so insecure and feels she has no power to bring the

murderers to book. She also raised the issue of justice, the issue of equality before the law. Where would she go for refuge? Can the church truly care for people like Tsitsi? Can she report to the police? Since February 2009, the Government of National Unity (GNU), launched a National Healing and Reconciliation program. Can people like Tsitsi pursue justice through such a government organ?

The most interesting thin is that the parties that unleashed violence against each other are now in a coalition government, but Zanu Pf remains too influential, and in control of the Police and the Army? How the can the shepherding model be a useful tool in bring healing and reconciliation?

4.4.3 **Conclusion**

Judging from the reason why violence was unleashed, one deduces that violence was also used to silence the voice of the victims be inflicting pain. Humphries expressed that pain itself resists expression in language (Humphries, 2002:2). As victims concentrated on pain issue the perpetrator benefited from violence as a political resource.

Humphries further alludes that in the politics of terror suffering is used to silence and destroy opposition, in the politics of trauma suffering is inverted and becomes the basis for social reconstruction (2002:106). Therefore trauma therapy brings hope and life to the victim/survivors. The next chapter will demonstrate how the shepherding model can be used to transform the effects of violence, also keeping in mind the violence thus disorders and reorders meaning, it creates as it destroys (Apter, 1997.5). The 2008 violence gave birth to the current inclusive government, bringing political foes together. The same Government of National Unity (GNU), is trying to spearhead the National Healing and Reconciliation. Highlights on the issues around the National healing process shall be given in the next chapter.

CHAPTER FIVE

From Victim to Survivor

5.1 **Introduction**

Having gone through the stories in the previous chapter, the reader may be asking how pastoral care can be used as a method to heal victims of political violence. Can the church have a role in bringing healing to such traumatized communities and individual? This chapter is dedicated to demonstrate how pastoral care can be used as a method of to heal victims of political violence. Jesus, the great good shepherd demonstrated a deep concern that people should live the best and the fullest sort of life. Jesus was equally concerned with obedience to Gods will and with everything that affects people's lives (H. Taylor. 1983; 13). Any shepherd and especially those aspiring to be good shepherds understands the effects and the value of true obedience to Gods will.

For the shepherding model to be an effective tool or vehicle to bring healing to the victim/survivors, various issues need to be explored. The researcher will not dwell much on the issues mentioned below, but critically look at useful definitions and insights of the following points; obedience, forgiveness and acceptance, reconciliation and healing. This will help the reader to see how the shepherding model, can be a tool for healing traumatized victims of political violence in Zimbabwe.

Most Zimbabwean will remember the famous speech on the 17th April 1980 when Robert Mugabe said "If yesterday I fought you as an enemy, today you have become a friend and ally with the same national interest, loyalty, rights and duties as myself. If yesterday you hated me, today you cannot avoid the love that binds you to me and me to you. The wrongs of the past must now stand forgiven and forgotten."(de Waal, Victor; 2002). These words were few months after white Rhodesian rule ended. They were supposed to mark the beginning of the so-called Politics of Reconciliation. Hearing these words today one automatically goes into trauma. What went wrong? Surely on can go into a deep research as to why is reconciliation a failure in Zimbabwe.

5.2 Christian Obedience

It is important to understand what obedience means. This will help us understand whether the church is living in obedience to the will of God in terms of its response the healing process of the traumatized people.

II. Defining "obedience"

1. English word "obedience"
2. a. Etymology - Latin *oboedire* - *ob* = towards; *oedire* = "to hear"
   b. Meaning: "to hear or listen towards"

Words do change in context of meaning. The word obedience can be understood contextually and the line author will take is the relational context. Within the relational context, obedience pertains to listening to (and responding to) God, Moses, prophets, Jesus, Paul, parents, etc. I have done so because, the role that the church or an individual will play is response to its understanding of the scriptures, though the legal context may be somehow helpful. The Legal context coins obedience to a law based interpretation that is; rule keeping, commandment compliance and even works.

Obedience to God is linked with the freedom of every human being. Jesus mission is to set man and women free from all that enslaves and oppresses them, not to tie them up in a rigid system of written rules (see Luke 4. 16 -21; Isaiah 61.1,2). He clearly stated that he came to fulfill the law.
The attitude of loving obedience of Gods will, and the loving concern for the people is very noble. This allows people to live life.

An individual has the responsibly to listen in order to discern what Christ wants to do. This also call for one to be convinced and persuaded that what he/she has heard from Christ is what God wants to be and do. We cannot be passive but proactive when it comes to obeying the Word of God. We need to live a lifestyle of radical obedience to the Word of God. The Word works in our lives, through the power of the Holy Spirit and helps to transform us into the likeness of Jesus. James reveals a pattern for life change in his first chapter (James 1:22-27). It is one that literally can change the lives of people if they

would just follow it. The pattern is extremely simple in concept but much, much harder in practice.

Obedience finds completion through our actions. There is no such thing as passive obedience. We cannot settle for just hearing God's Word or even have a willingness to obey. Anything that falls short of actual obedience is not being a doer of the Word. When a Pastor offers pastoral care on behalf of the Christian community, its done out of obedience to the call of Christ as Christ said that there are sheep that are not from His fold (John 10:16). The church should care for all the people of God.

5.3 **Forgiveness, Acceptance and Reconciliation.**

Forgiveness can not be taken separate from obedience. For Christians forgiveness is an art of obedience. Forgiveness liberates the victim/survivor from destructive anger and bitterness as well as the feelings of being debased, dishonored, disrespected or shamed. It can also deal with self-loathing and self blame.

Reconciliation can be defined as mutual acceptance by members of formerly hostile groups of each other. Such acceptance includes positive attitudes, but also positive actions that express them, as circumstances allow and require (Staub & Pearlman, 2001). This already point out that the worrying party belong together somehow and is so true to the context of this research. During the war of liberation "Chimurenga 2", all the indigenous people were a united front against the white regime. After the war was won, people bound by the same cause celebrated together as Zimbabweans, *vana vevhu* (Children of the soil). Off course Zimbabweans especially in Matebeleland were caught un aware during the Ethnic cleansing exercise of Zanu PF, Over 20000 people were murdered by the same people the fought with to defeat the white regime. Unsurprisingly, the bloody 2008, was just an exhibition of the latter. The above definition stresses of a mutual acceptance by members of formally hostile groups "of each other". What the author is here highlighting is the fact of belonging.

Reconciliation can only be effective when the opposing forces employ a changed psychological orientation toward the other. If reconciliation between groups occurs following intense violence, it is likely to be gradual and progressive.

Forgiving involves letting go of anger and the desire for revenge. It can help in diminishing the pain that results from victimization and in moving away from an identity as a victim. Since the definition of forgiving usually includes the development of a more positive attitude toward the other (McCullough,Fincham,& Tsang,2003), reconciliation and forgiveness are clearly connected. Understanding how the other has become a perpetrator may facilitate acceptance, but may not by itself lead to forgiving. This is contrary to the common belief that some people take. They believe that in order for one to forgive equal pain or equal compensation must be inflicted on the perpetrator, of which amounts to revenge.

Constructive forgiveness, in contrast, may help all parties heal—survivors, perpetrators and members of the perpetrator group who have not themselves engaged in violence. Full reconciliation probably involves some degree or form of forgiving, letting go of the past, of anger and the desire for revenge. Without that, accepting the other and seeing the possibility of a peaceful future in which the two groups live in harmony do not seem possible.

Acceptance is the foundation of all brotherhood among men. Refusing to accept one another is sin. To sin is to refuse to love, to reject communion and brotherhood, to reject even now the very meaning of human existence (Gutierrez 1973:198). The meaning of human existence is fully realized when people live as a community, with common purpose and ethos. It is love that reveals our neighbor.

This is so valuable for communities, where people should live as a community and in harmony. When the acts of violence were committed the perpetrators valued their parties and not their neighbors'. The neighbor was seen as an enemy, the values of neighborhood were sacrificed for a political agenda. Family and extended family relations were sacrificed. Forgiveness and reconciliation becomes crucial in recreating peace and harmony.

The act of forgiveness should also be viewed an act of judgment. It is saying that the act of violence was wrong, that is; an immoral wrong was done. Forgiveness is not a weakness but strength on the part of the victim. It shames the perpetrator. Forgiveness doesn't mean that the victim/survivor denies the perpetrator's responsibility hurt and trauma, and it doesn't minimize or justify the wrong. One can forgive a person without excusing the act. Forgiveness brings a kind of peace that helps the victim/survivor go on with life.

Generally, it should be understood that forgiveness has got to be a decision to let go of resentment and thoughts of revenge. The act that hurt or offended the victim/survivor may always remain a part of his/her life, but forgiveness can lessen its grip on the victim/survivor and help the victim/survivor focus on other, positive parts of life. Forgiveness can even lead to feelings of understanding, empathy and compassion for the one who hurt you.

Forgiveness doesn't mean that the victim denies the other person's responsibility for hurting him//her, and it doesn't minimize or justify the wrong. One can forgive the person without excusing the act. Forgiveness brings a kind of peace that helps the traumatized victim go on with life.

Forgiveness should be the response of the victims in reclaiming victory as a survivor, no longer a victim. When Jesus said that we need to forgive our brothers “seventy times seven” (Matt 18:22) did not mean remaining a victim of the powerful but a conquer. When we choose to forgive, we choose to love our enemies unconditionally.
Forgiveness should be something freely and willingly given to the perpetrator at times without any apology.
Forgiveness asks of the offender the moral response of repentance. The latter is not payment for forgiveness or a way of repairing the past. The clock cannot be put back, the past uncreated or forgiveness bought. Whatever form restitution takes (Zachaeus is a good example, Luke 19) the act affirms the victim’s significance and worth. Repentance on the part of the perpetrator can also become liberating for the offended who is also a human being with pastoral needs.

5.4 Forgiveness versus reconciliation?

If the hurtful event involved someone whose relationship the victim may otherwise value, forgiveness may lead to reconciliation. This isn't always the case, however. Reconciliation may be difficult if the offender has died or is unwilling to communicate with victim. In other cases, reconciliation may not be appropriate, especially if one was attacked or assaulted. But even in those cases, forgiveness is still possible — even if reconciliation isn't.

Forgiveness does no overlook justice nor reduces justice to revenge, but insists on the humanity of enemies even in their commission of dehumanizing deeds. Forgiveness restates that both the victim and perpetrator were created in God image, and greatly values the justice that restores political community above the justice that destroys it. Acknowledgement of a transgression, or "remembering not forgetting", abandonment of revenge, and the intent to seek genuine renewal of human relationships are its most important principles. Donald Shriver argues that "precisely because it attends at once to moral truth, history, and the human benefits that flow from the conquest of enmity, *forgiveness* is a word for a multidimensional process that is eminently political" (Shriver 1995:58).

Reconciliation is the *process* of addressing conflictual and fractured relationships and this includes a range of different activities. We see reconciliation as a voluntary act that cannot be imposed (IDEA, 2003).

A reconciliation process generally according to IDEA (2003) involves five interwoven and related strands. These are:

1. *Developing a shared vision of an interdependent and fair society:* The development of a vision of a shared future requiring the involvement of the whole society, at all levels. Although individuals may have different opinions or political beliefs, the articulation of a common vision of an interdependent, just, equitable, open and diverse society is a critical part of any reconciliation process.

2. *Acknowledging and dealing with the past:* Acknowledging the hurt, losses, truths and suffering of the past. Providing the mechanisms for justice, healing, restitution or reparation, and restoration (including apologies if necessary and

steps aimed at redress). To build reconciliation, individuals and institutions need to acknowledge their own role in the conflicts of the past, accepting and learning from it in a constructive way so as to guarantee non-repetition.

3. *Building positive relationships:* Relationship building or renewal following violent conflict addressing issues of trust, prejudice, intolerance in this process, resulting in accepting commonalities and differences, and embracing and engaging with those who are different to us.

4. *Significant cultural and attitudinal change:* Changes in how people relate to, and their attitudes towards, one another. The culture of suspicion, fear, mistrust and violence is broken down and opportunities and space opened up in which people can hear and be heard. A culture of respect for human rights and human difference is developed creating a context where each citizen becomes an active participant in society and feels a sense of belonging.

5. *Substantial social, economic and political change:* The social, economic and political structures which gave rise to the conflict and estrangement are identified, reconstructed or addressed, and transformed (IDEA 2003.)

In addition, although we did not explore this formally in the research, we thought it important to note two additional points in relation to any process of reconciliation.

The first of these is that a reconciliation process always contains paradoxes and even contradictions. It is not a neat or easy process, and can in itself seem incongruous. Lederach (1997) writes most eloquently about this, noting that:

> … Reconciliation can be seen as dealing with three specific paradoxes. First, in an overall sense, reconciliation promotes an encounter between the open expression of the painful past, on the one hand, and the search for the articulation of a long-term, interdependent future, on the other hand. Second, reconciliation provides a place for truth and mercy to meet, where concerns for exposing what has happened and

> for letting go in favor of renewed relationship are validated and embraced. Third, reconciliation recognizes the need to give time and place to both justice and peace, where redressing the wrong is held together with the envisioning of a common, connected future (1997: 20).

Reconciliation is not an easy thing as God demonstrated when he reconciled us to himself. God did not do that by smoothing over the history of estrangement. In Christ, God organized the conflict; he showed man's rebellion for what it is. (Albert van der Heuvel, 1969.274). Jesus provoked the final conflict of his life by going to Jerusalem to confront the religious and political authorities. Pastors as the shepherds of the people should confront the political authorities who abuse their authority. For us Christians, the death of Christ stands as a true mark on the life of the church reflecting the full extend of the conflict between good and evil, justice and injustice, love and hate. (B. Wren).

A clear and sincere Christian reflection on the power and surprise of the cross is that Jesus never avoided the conflict, but out of weakness, failure, rejection and death, the cross has brought life, hope, purpose and great opportunity for repentance, which is a new beginning. The new beginning does not just happen. The perpetrator need to be confronted to confess and take responsibility for own actions. At times perpetrators try to justify themselves saying that they were instructed by powerful people. Taking responsibility for ones own actions helps the victim/survivor to start the process of forgiveness and healing. Repentance on the part of the perpetrator enables a good and an enhanced healing process on the life of the victim/survivor and the community as well. This is very true in the story of Emmanuel Makura, who was forced to beat up his own mother. He may blame other people but had he not agreed that his own mother was an MDC sympathizer. What would have happened if he had just taken and allowed the beatings to himself and protect the mother. Though, a victim himself, to the mother, family and community, Emmanuel was a perpetrator, though this can be argued. Repentance on the part of the perpetrator is very key in the healing process, but a practice, not all perpetrators who commit various crimes will repent and seek forgiveness. This at times complicates the whole journey to wholeness. During the 2008 election violence, people who were tortured, and beaten up by the Zanu PF militias were forced to

confess that they were beaten up by the Opposition – MDC supporters. They were meant to believe that and live with that. Now with the coming of the National healing and Reconciliation process, when victim/survivors speak out, the perpetrator refuses to accept responsibility basing on the forced confession. What used to happen was that when a person has been forced to give a false confession they were required to make a police report. The police will record the false confession, which now the perpetrators now stand with.

5.5 **Justice and Healing**

Healing and reconciliation need to go together, especially when the people that have engaged in violence against each other continue to live together. It has been a common belief that healing for trauma survivors requires a feeling of security (e.g., Herman, 1992; McCann & Pearlman,1990).

Justice also means impartiality – equal treatment before the law. The book of Leviticus correctly says; you shall not pervert justice, either by favoring the poor or by subservience to the great (Lev 9:15). An unequal treatment becomes unjust and sinful. Sin is evident in oppressive structures, in the exploitation of man by man, in the domination and slavery of people, races and social classes. Sin appears, therefore, as the fundamental alienation, the root of a situation of injustice and exploitation (Gutierrez 1973: 175). This quotation reinforces the idea that any act of injustice, oppression or destruction is caused by sin.

In the story of Tsitsi Pachavo whose husband was murdered and was left traumatized. In her story she narrated how her husband's murderers are still boasting about the murder and the fact that nobody will ever arrest them. The arm of justice has not reacted. It's like it never happened but Tsitsi is a widow. She was forced unexpectedly to become the sole bread winner of the family. The deliverance of justice helps the healing process to take place and be finalized. Justice must be predictable in its working, so that everyone can see its constancy (Brian Wren. 1977:33)

The traumatized Tsitsi mentioned about the national healing and reconciliation program that the inclusive government has put in place. The focus of the program is to bring healing and reconciliation to the victim/survivors and the perpetrators. In Tsitsi's story one wonders how on earth she can be able to forgive and be reconciled with those that murdered her husband. As already mentioned that forgiveness is the prerogative of the victim who would like to be a victor, healing requires that Tsitsi should with perseverance face up to their painful experiences, under supportive conditions.

Is forgiveness really possible without proper justice? Any justice which is only justice should degenerates into something less than justice. It must be saved by something which is more than justice (Niebuhr.1963:258). At times people feel that when the perpetrator is arrested and serves a sentence, this in the mind of the victim/survivor may bring relief. This brings relief in the sense that the perpetrator is serving the admission of guilt sentence. The unanswered question is what constitutes forgiveness. As stated earlier forgiveness is a process and also that the psychological wound can not be quickened to heal, but time to heal.

In the process of forgiveness, when ones opt to surrender the desire to revenge, then the question of have the perpetrators arrested or have to suffer is no longer in question. In the biblical story of Joseph, we learn that when Joseph forgave his brother he never required them to ask for forgiveness (cf: Gen 45). He embraced them without them responding or accepting their evil did. Our understanding of Christian Obedience helps the victim to love people whom we regard as enemies (cf: Matt 5:43ff).

The state of forgiveness and reconciliation in the Christian faith is when slaves and masters, the oppressed and the oppressor, learn to accept each other. What then is the meaning of reconciliation and its effects in the story if Tsitsi?

As in the story of Tsitsi, were the murderer is still free and goes around boasting. Instead of being in fear of being prosecuted, Tsitsi becomes the one who continue to be traumatized. Who does the healing process being in her own life? The National Healing process she alluded to is being championed by the parties that unleashed violence on each

other. The church is being invited to be part of the process instead of being the custodians of the National Healing and reconciliation. Can she trust the political players? Can she look up to the Church? Can the church use the shepherding model to bring healing and reconciliation, to victims traumatized by political violence?

5.6 Cure of Souls

The core issue of pastoral care and counseling is the healing of the hurting and troubled soul. William Clebsch and Charles Jackle (1964), in their book "Pastoral Care in Historical Perspective", which is based on their study defined pastoral care as; helping acts, done by Representative Christians, directed towards the healing, sustaining, guiding and reconcile troubled people. The definition opens up the role of care giving not only to the clergy but any appointed Christian individual. The fact of who exercise Pastoral care is not an issue at all but the fact that whoever does it brings the resources and wisdom of the Christian faith and life to the traumatized people. The objective is to assist the troubled people by offering them the resources of faith, love, wisdom, authority and fellowship which are found in the Christian community of believers (Taylor 1993: 31). In pastoral care and counseling, emphasis is not on who has received care but what sort of help has been given to make the person function.

5.7 Conclusion.

The object of trauma therapy with regards to a pastor is to enable people to let God come close to heal them, equip them to make sense of their worlds once more and then assist them to regain some control over their feeling and their lives. Josephine Wright in her article "People in Trauma" outline helpful information of the needs of survivors of trauma in their power to heal: 1) To feel safe and wanted;

2) To feel and be heard;

3) To have their feelings, thoughts and actions normalized, to help them begin to make sense of their world again, and regain their sense of being in control before God. They can often hold not being able to make sense of the event itself;

4) To be able to let themselves be held, loved and healed by God and their relationship with Him restored or nurtured;

5) To release their reactions to the trauma and its consequences and feel that the are accepted and valued and can, in time, release themselves from the trauma itself (1996:23).

Josephine Wright's article was not on violence but it is prudent for me to state that Trauma encompasses a wide range of human experiences, yet every story of trauma contains common themes. The identified five needs should be noted to ensure closure and for the healing process to be complete.

CHAPTER SIX

Conclusion

6.1 Introduction.

Traumatic events happen in our life and these events are in most cases very unusual. Their impact varies from person to person. To some these may be so extreme or severe, powerful or so harmful and at times so threatening that the traumatized individual will need extraordinary coping efforts. Events like the Zimbabwean political violence, do not just only affect just an individual but at times the whole community. News about the death of a community member traumatizes the whole community. Healing has to be focused on both the community and the individuals as well.

6.2 Connecting with God after Trauma

The focus of healing is not making the victim to remain a victim but a survivor that is giving back the victim his /her right to remain a human being. Being a human being brings us to the fact that we were created in the image of God and that every human being is sacred.

Human beings have always trusted God for their safety and provision. The caregiver is always confronted by the questions like, “Why did God allow this to happen to me?” At times people think only the other person should go through the raging storms of life and not them. Trauma affects every person. Trauma leaves most people doubting God in their lives and even questioning his existence One research done on the overview of the spiritual trauma of the Vietnam combat on veterans with post-traumatic stress disorder concluded that; “Faith in God is constantly available to respond to one’s hopes, fears, anxieties and tragedies can be shattered” (Wright 2008:114). Indeed, this renders the victim feeling that God is unconcerned, is aloof and that maybe God is powerless in dealing with some situations in life.

When God created the universe it was beautiful and without any trauma but it was a latter stage when human beings started manipulating Gods creation, at the fall. Pain, suffering,

hyper-arousal, terror, tears, and disassociation – none of these existed in God's original good creation (Wright 2008:118). The effect of the fall however, is trauma which God allowed to become a reality. Indeed, the caregiver must view trauma as an intrusion, a trespasser at the gates of God's good world.

The message to victim is therefore that no body should be victimized, beat up, tortured, be killed or be dehumanized, because God created everything good with all the joys and blessings of life.

Jesus as the New Testament Model of the Good shepherd, who was tortured and died a painful death on the cross, enters our trauma and groans with us. As we abide in Him and Him in us (cf: John 15) we are assured that when we suffer He suffers with us and for us. It is in the person of Christ that God enters in to the life of a believer and enters into our brokenness and becomes broken with us. As stated by Wright, this becomes our source and a beacon of hope. Whatever trauma we go through, Jesus personally experienced the full range of human trauma on the cross. He did experienced pain, injustice just like in the stories of chapter four. Christ experienced abuse, betrayal, mockery, humiliation, powerlessness, physical abuse, thirst and an untimely and then eventually a premature death. With the good shepherd we need to be constantly being reminded that we are never alone (Ps 23: 4). Jesus promised to be with us and never to forsake us.

Another powerful image is brought by Isaiah when he declared; "By his wounds we are healed" (Isaiah 53). Now that we learn that we are healed by his stripes is the idea that reconnects us with the healer. As we enter into conversation through prayer we get the privilege of reconnecting with our creator, and be able to reclaim our "*imago dei"* (Wimberly; 2003).

God's redemption begins with His Love for us. In the gospel of John, the tenth chapter, we hear Jesus passionately saying that; "The thief cometh not, but to steal, and to kill, and to destroy: I am come that they may have life, and that they may have [*it*] more abundantly" (John 10:10 [Webster]). Jesus Christ did not come into the world to condemn but to give life and to its fullness. Life should be enjoyed rather that accepting and perpetuating suffering. Once we experience the loving hand of the Lord, we also learn that, love heals guides, sustains and reconciles such that persons can then reach out

unselfishly to others. This will lead us into the realization and the fulfillment of the golden rule; "Do unto other what you wish then to do for you" (Matthew 7 v 12).

.Wimberly reinforces this position and puts it beautifully in his analysis of the suffering that Job went through. He says that; the Job's story teaches us that suffering is a sure sign of Gods redemption of creation (Wimberly; 2003). When we suffer as victims of political violence as in the stories in chapter four, suffering does not mean God has abandoned us or that we cant be redeemed, but that one has entered into God's presence rather than absence.

At times when we suffer, we think and believe that God has abandoned us, that is He becomes unconcerned with our welfare. We also like Job should learn that holiness does not mean the absence of suffering. As we suffer we get out into the journey with Christ and are made holy in the eyes of God.

St. Paul in his letter to the Romans profoundly says something that I have struggled to grasp or say have grasped it with difficulty when he said;

"And we know that all things work together for good, to them that love God, to them who are the called according to [*his*] purpose" (Rom 8:28 [Webster]). Thinking of Tsitsi Pachavo who lost a husband and was forced to become a widow and the bread winner under the harsh Zimbabwean economy, how will she be reconnected with God and accept that He allowed it. It is not just easy for the victim to simply embrace God as the good Shepherd when in such a state of brokenness.

There has got be life after trauma, though Van der Kolk defins trauma as "the loss of faith that there is order and continuity of life" (1987:3). Finding God after trauma is the search of meaning, as a way of trying to move on with life. The pastoral care method, that is the shepherding model becomes effective by helping victims heal from the violence that have torn their lives apart, which often leads to acts of self – harm.

In the story of Emmanuel Makura, who was forced to beat up his own mother after being force to make a false confession, one would pick up shame and guilt within his traumatic

sphere. The feeling of guilt encompasses his traditional and Christian beliefs. Traditionally, as stated in the case analysis beating ones own mother is a serious taboo, no mater the explanation. Having done such a thing, the shameful feeling cannot be excluded. Shame and guilt was quite evident in Emmanuel. These are the fruit of trauma that had to be dealt with. Guilt was on the part of beating up his own mother, which is violating the cultural norms and God's moral law. A shameful thing to see your own mother naked was rendering him very defective.

Reclaiming and finding our new identity in Christ is a process. Trauma shatters and fragments our identity as the redeemed children of God through Christ. The journey might be long but leads to healing (cf Wimberly 2003).

Pastoral counselors are called to speak out against the forces in a given environment that are the underlying cause for violence. The Church has got to real name and pronounces violence as evil and confronts it prophetically. The Church as a faith institution within the community, and part of the society should be a vehicle for transformation. The Church has got to hold the community and its individuals accountable for their actions.

The National healing and reconciliation process that the Government of National Unity initiated failed to take off as both political competitors' led the process. The Church should take up its role as a vehicle for healing and reconciliation; assume the role of a Shepherd. As a shepherd, the church assumes its prophetic and priestly role within the process of national healing and reconciliation. In its priestly role, the church should come up with a liturgy and rituals that remind people of their propensity for evil and their hope in faith.

One really wonders when the political competitors with the arena of violence lead the process of National healing and reconciliation, as to how the can handle confessions of perpetrators of violence? How genuine will that be taken and accepted? The Church as Gods representative and by its nature, through its priestly role can encourage and handle confessions which are vital to the whole process of Healing and reconciliation. Henry Nouwen powerfully puts this brighter on the wall when he says; "what is forgotten cannot be healed and that which cannot be healed easily becomes the cause of greater

evil" (1981:17). This however, indicates the importance of the priestly role of the Shepherding Model.

6.3 Recommendations

Having done a research of the nature on the healing of the victims of political violence, the researcher would like to first recommend to the readers who may get the opportunity to read this research to open up dialogue and engage issues concerning the holistic approach to healing of victim/survivors and as to how the perpetrator can seek repentance.

The Clergy need to know and understand what it means to assume the prophetic and the priestly role of the shepherding model. This will enable them to pastorally enter into the stories of both the victims and the perpetrators.

The Church as the body of Christ needs to stand with one voice and assume its prophetic role at all times. In its prophetic role the Church should name what it observes without fear or favor. In its oneness, the Church should not only publish statements but go down to the people and be visible. People need to see the leadership and representatives of the church within their communities, and view this as the presence of God during hard times. God can only be visible through the church, so when the church is quite, people think God is not concerned.

In spearheading the process of National Healing and Reconciliation, the church needs to engage both the government and the civic community to come up with an acceptable model for national healing, reconciliation and transformation.

The area of study that can be researched in future at Masters or Doctoral level could be on the role of the Church in the `process on National Healing, Reconciliation and Transformation.

6.4 Conclusion.

This research has managed to indicate that medical care is not the only need, when a person has need tortured, verbally abused, when ones relative or friend has been maimed. The traumatized victims need pastoral care to be healed their emotional, psychological or

spiritual wounds. The Church as a community of faith has got to be a channel of hope, love, forgiveness and reconciliation.

The stories in this research will help readers understand the trauma that the victims/survivors of the 2008 Zimbabwean political violence experienced. It is also quit interesting to see how the pastoral care model of shepherding can be use used to address the traumatized victims of political violence. The model opens up a new possibility of confronting the evil, which is political violence. The pastor call by God, to care for His flock will get strength and inspiration from Jesus who declared that He is the Good shepherd.

APPENDIX A

The consent Form.

University of Pretoria

Faculty of Theology

Lynnwood Road

Hatfield

0083

Researchers' name: ……

Contact Details: ……

……

……...

Student Number: 27455077

Title of study: **Can the Church use pastoral care as a method to address victims of political violence?**

Declaration.

This serves to confirm that I …… have agreed to give my story to the above mentioned researcher for the purpose of the said study being conducted. The purpose of the study has been explained to me and that I have understood.

I am also ware that my participation is voluntary and that my name will not be used at any point during and after the research, which is the same with my story that it will remain confidential. The research will strictly use factious names when referring to me and places.

Signed at …….. on this …… day ……20

Signature …….

Researchers Signature ……

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